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THE WOMEN'S MISSIONARY MAGAZINE

— OF —

THE UNITED PRESBYTERIAN CHURCH.

VOL. 14.

AUGUST, 1900.

No. 1

JOHN A. BEVERIDGE.

AS we begin a new year in the MAGAZINE, it is remembered with sorrow that we must go on lacking the presence and aid of one who has since its very beginning had the interest of this periodical at heart. Even in his last illness, when his mind might well have been occupied with his own personal pain and discouragement, his earnest desire was that he might return to his place of business in time to aid in publishing the Minutes of our Annual Meeting. But as many will remember, while that gathering was still in session, he was summoned from all life's anxieties and responsibilities. This month, his likeness appears in the MAGAZINE, so that all our readers may look upon the face of one who served them faithfully. Only those associated with our publishers know how painstaking, how patient, they have been, and how deep a gratitude is their due, both from the MAGAZINE's subscribers and

from those who have its editorial work specially in charge. We of the Committee wish thus publicly to express our sense of the loss which we have sustained, and to give voice to our sympathy for those immediately bereaved. A year ago we had no foreboding of this sad stroke. The end may come as suddenly to any of us who survive.

"He's faithfu' that hath promised; He'll surely come again;

He'll keep his tryst wi' me,—at what hour I dinna ken;

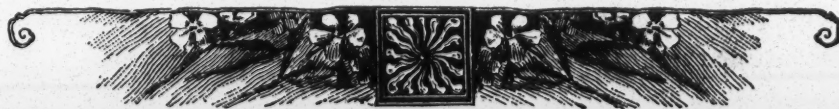
But He bids me still to wait, and ready aye to be To gang at any moment to my ain countree.

So I'm watchin' aye an' singin' o' my hame as I wait

For the soundin' o' His foot fa' this side the shinin' gate;

God give His grace to ilk ane wha listens noo to me,

That we a' may gang in gladness to our ain countree."



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THE MOUNTAIN WHITES.

By ELIZABETH COWAN, Indianapolis, Ind

THERE is a portion of our country which until of late years has been over-looked in regard to its capabilities and inhabitants. It is the southwestern part of the Allegheny mountains extending from Virginia to Alabama. The mountains contain vast deposits



Region of the Mountaineers.

of limestone, marble, coal, iron and other metals, and part of this location has the most healthful climate in the country. This region extends five hundred miles in length, and two hundred and fifty miles in width. Within this district are found two classes of people, one is the thrifty and cultivated people who dwell in the fertile valleys, in villages and on farms. The other class dwell in the mountains, and are designated as "Mountain Whites." They are largely descendants of those who were patriots of the Revolutionary army and participators in the toils and sufferings that secured American independence. From causes over which the successive generations had no control, this people are now found in a condition which demands our attention.

As elsewhere, so in the mountains, the home is the fountain; if noxious, the stream is likewise; if healthful, so are its issues. Most of these dwellings are a windowless log cabin of one room. You would prob-

ably find the old people of such a home sitting by the fireplace smoking. The furniture consists of low bark-seated chairs, two or three beds and a small stand. At meal-time one is usually served to corn-bread, bacon and coffee. Sometimes the tables are loaded with fruits and vegetables; on one occasion nine different preparations of fruit were counted.

These women toil in the field and shrink from nothing that is unpleasant. How some of these people manage to live is a problem. During berry picking season they go into towns, offering fruit at prices which seem cruelly low. One time a girl of twelve years was on the street with something to sell. Having an ordinary paste-board box, she was questioned as to its contents. "Why, its a nice snake—a rattlesnake and cheap." The poverty in that home must have been great to have induced a child to carry a thing so repulsive and dangerous.

In taking a trip over the mountains one comes unexpectedly upon a "moon-shine still." Should you choose to stop there, you will find the host not so surprised as the guest, for when the door opens a man or woman will greet you with a pleasant "howdy." But you do not fail to notice a shining revolver in his hand. So soon as they are satisfied that you are on a friendly visit the weapon is put down. They know that the United States government should have no competition in the whisky business and often defend their own rights against the revenue officers. A true story is told of two young men who shot each other. When the father of one heard of the tragedy, his lament was, "I orter got the boy a better revolver." The incident is more pathetic than laughable to know that the taking of life is so trivial a matter in their estimation.

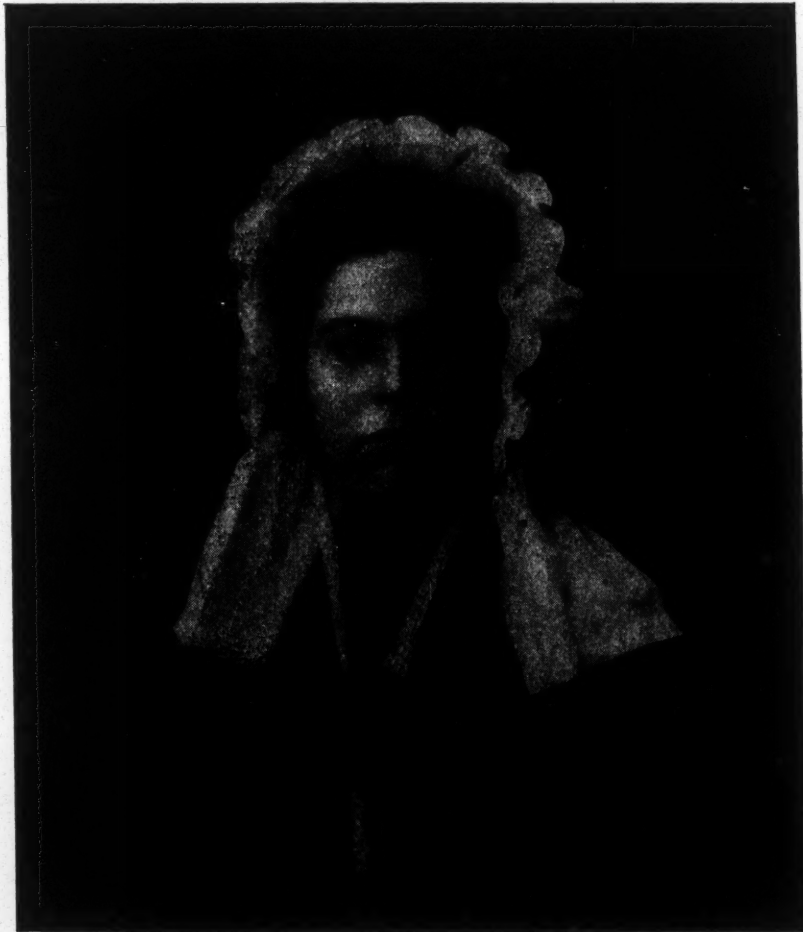
It is considered by some that these people are in their present condition owing to the indolence of their ancestors and themselves. The first settlers were intelligent God-fearing men, who with dauntless cour-

age overcame the savages. During the civil war many left their homes to join the Union army. The first and second congressional districts of Tennessee furnished more soldiers to the Federal army, according to their population, than any other two districts in the United States.

The early settlers found hunting more productive than tilling the soil. Hunting begat idleness to some extent, and poverty of soil is no incentive to work. The pres-

suffered greater injury from slavery than did the negro. The ancestors of the negro started in this country without any industry or knowledge of Christianity. At the end of their slavery, though it was severe, they came out of it with a fair knowledge of civilized life. It is much to their credit that they have made so much progress; yet by this comparison we can better realize the condition of our "kith and kin."

The important question is, how can their



Mountain Girl.

ent condition of these people is directly traceable to slavery. Their ancestors either could not or would not hold slaves, hence they were driven to the mountains. In making the slave the planters' man-of-all-work, every avenue of honest employment was taken from the white man. There is a general feeling of sympathy for the negro. This is right, and they are entitled to a great deal more recompense than they have received; but the poor class of white people

improvement be effected? We must begin with the children in the establishment and support of schools under very earnest Christian influence. The schools supported by the states are of little value, owing to the short terms.

A great deal is being done for these people, and colleges are scattered about in the country. A few of these are supported by the different denominations, while the majority are struggling to live; and were it

PRESBYTERIAN HISTORICAL SOCIETY
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not for the self-sacrificing lives of many college presidents and teachers, the means of education would long ago have been removed. The Presbyterian church is doing a noble work in the Southland. At Asheville, N. C., alone they support three schools. Many others could be mentioned. These schools are hindered from increasing their usefulness only by a lack of funds. One college in Tennessee, which is more than a century old, is supported solely by the solicitation of those interested. It has done a good work among the people in the mountain region of which it is the center.

A large proportion of the young people of this district are capable as well as eager. One young man walked eighty miles to enter school, and at Christmas vacation he went home, spent three days cutting wood for his widowed mother, and was back when school opened, a week from the time he left us, having walked both ways. This is one of the many who instead of looking upon it as a misfortune that they are obliged to work for an education, regard such chances in the light of a rare privilege.

There are talented women giving all their time in some portion of this mountain land. Some are supported by young peoples organizations and others depend on personal friends. To reach the heart of these people, an important agency is the skillful, consecrated woman, with the Word and Spirit of God, dwelling among the people. One of the most gifted workers, Miss Sarah McMullen, has been called to her rest and reward. Her devotion to the work was such that many times, after going to her room weary and cold, she would spend half the night in prayer, unmindful of her body. All through her last illness her one

thought was to return to the mountain people, but her work was done; she had sown the seed in what seemed very thorny ground.

We should be proud of the sturdy people and great men this mountainous country has produced. It is an historic fact, that from these mountains and foot-hills have come the bravest hearts of the nation's history. Some people look upon the "poor mountain whites" with a cold-hearted pity mingled with contempt, as though they are in the lowest depths of sin. True it is that in the mountain regions anywhere there is ignorance. It is also true that the most enlightened community needs more of the spirit of Christianity. We point to the highest civilization and centers of culture with pride, but there amid church and universities we may see the most wicked and ignorant beings of earth. Hence we should be slow to sneer at a people whom we find less fortunate than ourselves. Kentucky gave us Abraham Lincoln and Jesse James. Which class of men will the future give us from this region?

They do not need to be taken away from their native mountains any more than the Highlanders need to be taken from the Highlands. Consider the words of the Lord, "whose we are and whom we serve;" "Whatsoever ye would that men should do to you, do ye even so to them." "Withhold not good from him to whom it is due, when it is in the power of thy hand to do it." Let us aid

"The cause that lacks assistance,
The wrongs that need resistance,
For the future in the distance
And the good that we can do."

THE BIBLE TEACHER RENOVATING THE MOUNTAINEER'S HOME.

BY C. HUMBLE, Synodical S. S. Missionary.

THE keenest impression I have received of the needs of the poorer mountaineers of our Southland came to me as I looked into their homes.

The dwelling is a cabin of from one to

three rooms, with perhaps a cooking annex, sometimes windowless, often with numberless apertures through which light, air, rain and snow enter and the smoke and foul air escapes. A fireplace in a chimney

built of stones or sticks laid in clay, which betimes does not reach half way up the outside of the low building, gives the chance for a bright fire of wood or coal, the most cheerful feature of the sitting-room whose walls are patched with papers of any sort, such as the leaves of illustrated catalogues or wrapping paper, and not infrequently this same room is the sleeping apartment for all the family and guests. If there is a kitchen or a loft these contain a bed or two and allow a little privacy in retiring.

Around the fireplace home-life is at its best. Here the old man and the old woman, smoking their pipes, are a picture of contentment and here the family and

chores.

Under such circumstances this handicapped and poorly equipped mother can give little time to the care of her children, who are clothed, or perchance half clothed, in the simplest garments, seldom put off, except when they must be washed. The young mother, often but a child, soon gets a face of soberness, deepening into sadness, as the struggle in bringing up her little ones grows sterner, with little to break its monotony and less to brighten its outlook.

The comfortless home, the downcast mother and the neglected children, all seemed to call out for a woman with a warm heart, a wise head, a willing hand and a winning way, a trained, cultured, devoted,



A Mountaineer's Cabin.

neighbors get their chief mental stimulus in recounting the gossip of the country, the last big "meetin'" and "baptizin'," the births and deaths, the loves and hates, the weddings and funerals, which last are the most imposing of family events, long talked of, largely attended, and taking place when most convenient for friends and the desired preachers at from one to twenty years after the burial.

In these poorer families, and they are many, the father and older boys work much away from home timbering, rafting, farming, or "sanging," leaving the mothers, daughters and younger children to make the crop, care for the stock and do the

Christian woman, for who but such could enter these homes, sit down with these mothers and share their cares, win their hearts, send into them rays of hope and open up to them the possibility, yea the probability, of their having comfortable homes and of seeing their children becoming something beautiful and noble?

The cry of the home, thus interpreted, found the women in waiting already prepared of the Lord, and as soon as a little money was secured for their support, Bible teachers were commissioned and sent forth, the first one going on a promise of only \$120 a year, about one tenth of what she

had received in secular service.

Our model is a friendly woman, who at once feels her sister's cares, and so gently and fully makes them her own that when the mother wakes from her enchantment she will be sure that in entertaining a stranger, she was entertaining an angel un-awares; a cultured woman who, knowing much of many things, is yet most familiar with the Word of God and is fully persuaded of its efficiency and sufficiency; a trained woman, acquainted with the best ways of working and skilled in training others to work; a tactful woman, who intuitively discerns dispositions, adroitly adds her strength and wisdom to the mother's, inspires her with beautiful ideals and helps her work them out; a devoted woman, who comes not to be ministered unto but to minister and to give herself a ransom for her sister in bonds; a Christ-like woman, who winning the mother for herself, wins her for Christ, shows her how to receive Him and grow into His likeness and how to lead her children in the way.

The mother and children won, the father is not hard to reach and the young people soon catch glimpses of the better day for which they have earnestly yearned. The household is transformed. Sunshine lightens the soul and smiles brighten the face. Cleanliness and neatness in dress and house result. The walls of the room are now decorated with Bible picture cards, leaves of Primary Picture Rolls and mottos, sometimes only a piece of board or a cross covered with wrapping paper upon which is printed with a lead pencil, "God Bless our Home" or "Jesus Died For Me." The husband and boys are stirred up to make the old cabin more comfortable. The cracks are closed and other rooms are added. The fences are fixed, while the girls take pains to have flowers in the front yard, and in season to fill the house with bouquets of mountain blossoms, than which none are more beautiful.

Now around the fire-side, the studying of the Sabbath-school lesson and singing of Gospel hymns are first in order, while the various meetings, conducted by the Bible

teacher, furnish fresh and choice subjects of conversation. For the Bible teacher conducts Sabbath-schools, wherein the year round old and young receive portions suited to them; also Bible study classes, mother's and children's meetings, teachers' and prayer-meetings, Young Peoples societies, temperance leagues, singing and sewing classes, as may be expedient to give the people a knowledge of God's word and to show them how to study and use it that the home life may be perfected, that all may become children of God and workers together with him. In sickness the Bible teachers are not infrequently the only physicians; in bereavement the only Christian comforters, and at burials the only ministers. Many a home has been opened to them and won for Christ through their services in such times of need. Moreover the Bible teacher's home, usually occupied by two workers, is an object lesson, a model without and within, and here, in its largest room where fifty or more people may be seated, many meetings are held.

Working along these lines, getting down to where the people live, and back along the smaller streams where these poorer people dwell, their homes are transformed and made little sanctuaries of the Lord. Communities are delivered from Satan's grip and made peaceful and godly. Churches are organized and housed and the members faithfully fed with the Word, and the commonwealth enriched by an increase of intelligent, industrious, Christian citizens. The children become eager for an education, and the parents now send them regularly to school, where Christian teachers and better teaching are demanded. In addition some of the young people get ambitious for larger opportunities and find their desires gratified in our academies, colleges and seminaries.

Beginning at the bottom our subsequent labors are lightened. The foundations being well laid, the superstructure is secure. The fountain being cleansed life and beauty follow its streams. Seeking first the kingdom of God and his righteousness, all things needful are added, for education and

industry, the children of christianity, inevitably follow its lead. To renovate and christianize the home is to lay broad and solid the foundation upon which the whole structure of our Christian civilization can safely be built.

Of the Bible teacher's work, the Rev. Henry Rumer, D. D., pastor of the First Presbyterian church, Parkersburg, W. Va., after a visit to the field writes: "I do not hesitate to say that in my opinion there is no form of evangelistic work now using by the Presbyterian church which has in it more promise of blessed results speedily gained and at small expenditure of money than this one. And if there is anywhere a man (or woman) who has some money which he wishes to invest for the Lord, from which investment he hopes for good returns, then I commend this work to his consideration as probably being the very thing he is looking for. The practical results of this work are so in evidence that even he who runs through the mountains, as I did, cannot fail to read them; churches and chapels built, flourishing Sabbath-schools gathered, mothers' meetings held, communities inwardly and outwardly transformed."

In West Virginia we began this form of work four years ago, the Women's Board of Home Missions sending out the workers. In this our first field we now have five Bible teachers and two more being added; 14 Sabbath-schools, more than 150 church members, three teachers' Homes (one not owned by us), one church building and a pastor over the work. In addition we have a beautiful and suitable piece of land and a few hundred dollars towards a \$3,000 girls' home school; also \$5,000 towards an academy and industrial institute, this plant to cost \$25,000 to \$30,000.

In Kentucky we have two Bible teachers, one teachers' home, a teachers' room attached to a dwelling, two churches and two church buildings.

In Tennessee we have two Bible teachers, a teachers' Home, five Sabbath-schools, two churches, one Sabbath-school building, put up by one of our deacons, and the money to erect a church building at Vardy.

In North Carolina there is an urgent call for four Bible teachers and a like number is needed in Kentucky. These will be sent as soon as friends send us the money, a bare support, \$300 a year for each.

Those desirous to help the mountaineers rise can here see one way of doing it. To have a representative of one's own for \$300 a year is certainly a delightful enterprise for the Lord in behalf of a stalwart and needy people, who in their ancestry are our own blood and creed, and in their history the truest and bravest Americans, clearing the ground by their Mecklenburg Declaration and King's Mountain conquest, for the establishment of this western republic, and later by their fidelity to the old flag, keeping it floating from lake to gulf, as well as from ocean to ocean. As grateful lovers of our kindred, our church and our country, let us, as we resolve to do a little that the children of our Southern mountaineers may have a chance to obtain the great blessings which they did so much to provide and preserve for us and our children, also remember that whatever is to be done for the present generation must be done quickly; a patent truth, to which pathetic emphasis is given by the remark made again and again to me by the chief man among the so called Mullungeons in Tennessee: "I only wish these women had come here twenty years ago when my children were little."

Parkersburg, W. Va.

A VOICE FROM THE MANSE.

BY MRS H. W. CRABBE, Los Angeles, California. Read at the Conference on Home Missions, W. G. M. S., Pawnee City Neb.

"A VOICE from the Manse" will first turn your thoughts to the sunny Southland of California, with its fields of Alfalfa, its orchards of fruits and its gardens of flowers—a land so beautiful that it is hard to associate with it sin and sorrow;

and yet we remember that even Eden's bowers were not exempt from the serpent's visit and the taint and tears he left behind him.

Twelve years' sojourn has given us abundant evidence of the presence and power of evil in California and impressed us with the urgent necessity for counteracting this evil, by multiplying and strengthening the helpful, uplifting forces for good. Home mission work in this fair land furnishes no thrilling adventures with the hungry wolves, or wild Indians, or savage cannibals, but brings only to the front the familiar story of combat with the evil in its many forms. California abounds in "isms" and in every shade of belief. These must be met and their evil influence overcome by a liberal, prayerful sowing of the truth.

Twelve years ago, Los Angeles, the second city in size in the state, and the metropolis of the south country, was a town of not more than thirty-five thousand inhabitants; now it has a population of over one hundred thousand, and is a beautiful city, with all modern improvements, rapidly stretching its boundaries down towards the peaceful shores of the Pacific. I only refer to the beauty of our city and extent of our country that I may leave upon your minds an impression as to the vastness of its possibilities for Home mission work, and to create in your hearts a purpose to enter into this great field more fully.

It would be difficult to give you anything concerning the work in California that would seem at all different from active mission work elsewhere, as we use the same methods, work along the same lines and deal largely with the same class of people followed and found in other mission fields.

We have no strong churches in Southern California although some of them are fifteen and twenty years old. The constant fluctuation in population militates against rapid, permanent growth, but this will not be the case in the future so much as it has been in the past.

The work is slower and more difficult, too, because of its isolation from the great church centers. California missions are a

long distance from any of the United Presbyterian strongholds, or power houses. Sometimes communication is interrupted and cross currents are interposed, making only a blurring of sounds that tend to mar and blight the work. Visitors who look upon "the day of small things" through blue glasses, instead of through Christ's eyes, sometimes forget to scatter seeds of kindness and become hinderers instead of helpers. People coming from the old, well established, wealthy churches of the East do not always feel at home in the little struggling missions, and unless they are filled with the Spirit of Him who came "to seek and to save the lost," they will not give the work their hearty support.

One may ask, "Does it pay to spend the church's money in a field where results are so small?" Financially it has been a good investment. The Board of Church Extension has much valuable real estate in California, and from the present outlook the near future will reveal the facts that "they builded better than they knew."

It pays because we are obeying in part the command, "Go ye into all the world and preach the gospel to every creature." This is part of the needy world, rapidly filling up with a population from every quarter of the globe. It should not simply be for the purpose of gathering in the few United Presbyterians that come to our coast that missions should be established; but it should be especially with a view to reaching the unsaved masses with the gospel. "Launch out into the deep" is the Master's command, and shall we not obey it? Shall we not gather the children into the Sabbath-school the Junior society and church, thereby saving them from falling into the paths of sin? Prevention is always better than cure and much less expensive. This is the special feature of the work in the Second Los Angeles mission. The Sabbath-school and Junior society are made up very largely of children from the homes of non-churchgoers. The church is beginning to reach the parents through the children, and the prospect for growth brightens.

But I am to be "A voice from the Manse"

rather than from the field, and although I do not enjoy the felicity of living in a parsonage now, but like Paul "dwell in mine own hired house," yet I understand by the subject that you want to know something of the home life and experience of your Home missionaries. You wish to know also something of the benefits resulting from your work in parsonage building.

It was once our privilege to live in the commodious house built in part by the Women's Board in Los Angeles. I can assure you that no greater earthly blessing could have come to us at that time. There was never a day of our life in that pleasant home that we did not thank our Heavenly Father for its sheltering roof and for the many advantages it afforded us for increased usefulness. Its doors were always open—literally open—for we scarcely ever locked them. It was no uncommon occurrence to find some of the congregation in the house before us when we would return from church. That spacious house enabled us to be "given to hospitality," which grace we will all admit is an important factor in mission work.

It might be of interest to some of you to know who was the first guest entertained in the Los Angeles parsonage. It was the Rev. S. G. Hart, now of our Egyptian mission. He came to us the next day after we moved in, and as the house was not finished only two rooms had been prepared for the family. Mr. Hart was invited to stay on condition that he would make ready his own room, which he did, and for six or eight weeks he was a member of our family, contributing much to the good cheer of our household.

A voice of welcome has no unpleasant sound to the weary, oft-times homesick stranger. I am sure there are no more cordial homes in the church than those found in the parsonages of our Home missionaries.

The voice of sympathy and the hand of helpfulness were needed. In the dark, depressing years that followed the bursting of the boom in Los Angeles, it was an almost daily occurrence for the missionary, or some one of his family, to go out in search of

work for some one, or give financial aid to some penniless, stranded tenderfoot.

The voice of good cheer and encouragement must always float like sweet music from this home of the church; for it is the radiating center of helpfulness for the little flock in its early days of struggle and trial. No words of complaint, or whisper of discouragement, or suggestion of doubt as to the success of the work, must ever go out from these walls, no matter if hearts do ache sometimes and sigh for relief. An abundance of work is the remedy for worry, and as the Home missionary and his family have an over supply of this commodity, they are supposed to be "happy laborers, singing at their toil."

The "mistress of the Manse" is a standing committee on "ways and means," and she it is who can tell you how many times a dress, or what not, can be made over and yet so appear as that she may not be subject to the charge of "extravagance in dressing."

The Home missionary's family love the work as dearly as does the Home missionary, and although no pecuniary compensation is theirs, yet they are ready to spend and be spent for it. The voice of "service through sacrifice" may be heard in many of these homes. The good of the cause is first and last in the family heart. Almost every question that comes up is decided by "How will this affect the work?" When the work prospers, they rejoice, and when disaster overtakes it, their hearts are heavy with grief.

Some sad, pitiful stories might be told, but these are not for human ears. There is much that enters into the family life of the Home missionary that cannot be given in detail, but goes to make up the sum total of service willingly and patiently rendered. Theirs is a very busy life; it is also a life of mingled experience.

"Bits of gladness and of sorrow
Strangely crossed and interlaid,
Bits of cloud-belt and of rainbow
In deep alternate braid.

Bits of storm when winds are waving,
Bits of calm when blasts are stayed;
Bits of silence and of uproar

Bits of sunlight and of shade.

Days of working, nights of dreaming,
Words of love and ways of strife,
Tears of parting, smiles of meeting,
Paths of smooth and rugged life.

Moods of sinking when the spirit
Overstrained, is downward borne;
Moods of soaring when our being
Springs elastic to the morn."

To bring more vividly before your minds the varied, ever changing scenes and experiences of Home mission life, we will give you a few pictures. We live in an age of illustration. Our first shall be drawn so that you may have a hint as to the missionary's arrival in the field. We will imagine the field somewhere in the West.

The Eastern horizon is just beginning to suggest the coming day when the long train pulls into—I was going to say the station, but that would not be true. I shall say, when the long train pulls into a sand pile. The children anxiously inquire, "Where is the place?" Echo answers, "Where?" No kindly face smiles a greeting; no friendly hand is stretched out in welcome. Only the cab men seem glad that these servants of the Lord have come. The weary travelers are soon whirling along the dusty streets to a hotel. When the door shuts them in their room they fall upon their knees and while they talk to God He speaks to them the precious promise, "Lo, I am with you all the days."

Our next snapshot shall be of the church to which these missionaries were sent. The building is not a bad one for a beginning. The lot was lower than the sidewalk and had been made the receptacle for the refuse of the neighborhood. The old dead weeds stood around windows and door, while inside the cobwebs gracefully decorated the walls. A small bouquet, which was at least one week old, and judging from its fragrance might have been more, rested undisturbed on the sacred desk. A small organ had found its way into the church, which the missionary afterward learned was not well-pleasing to everyone. The congregation was small, only a fragment of what it had been, and a marked line of division was seen among those that remained. The atmosphere was cold, and

only one thought restrained the new missionaries from wishing themselves back in the dear church they had left, and that was, "God has sent us."

We shall next look upon our friends house-hunting. Houses near the church were scarce and boom prices still prevailed, although the boom had collapsed. Two empty rooms were secured at thirty-five dollars per month. The problem of how to put the furniture of an eight room house into two small rooms became a difficult question to solve. In fact it never was solved, for it never was done. A good deal however went into those two rooms; more than you can imagine. A piano, guitar, violin, two couches, many chairs, two tables, many pictures, a writing desk, and other articles of furniture filled up the front room. Two beds, three dressing cases, one sideboard, two tables, four trunks, one wardrobe, many chairs, many boxes, much china an oilstove and cooking utensils were put into the other room. When the children went to bed, instead of climbing up in the ordinary way, they mounted the trunks and jumped down.

This sort of life had its comic side, and was often the occasion of much merriment. When the furniture was crowded in about three feet of room remained unoccupied, and it was suggested that "To Let" be put up on this.

We find our missionaries eight months later in the new parsonage. They have just moved in; lime and sand, boards and boxes, are all around them. Again they are shut in with God, and now it is not only the voice of prayer we hear, but praise and thanksgiving fill each heart and joyous songs give expression to their gratitude. This new home of the church is dedicated to the service of Christ.

We shall turn our camera once more on these "sent ones." Years have rolled away since last we saw them. They are now called to go out "into a place they know not" and tonight they say "goodby" to what has been dear to them. Tears dim their eyes, but as they pray "not my will but thine, O God be done," a sweet peace fills

their souls and with united voice they
sing,

"Goodness and mercy all my life

Shall surely follow me:
And in God's house forever more,
My dwelling place shall be."

THANK-OFFERING DEPARTMENT.

KEY-NOTE—"We will show forth the praises of the Lord to all generations".

A TWENTIETH CENTURY THANK-OFFERING

—OF—

\$75,000 FOR MISSIONS!

A THANK-OFFERING MESSAGE,

DEAR CO-WORKERS:

IN response to the recommendation of the Women's General Missionary Society the Women's Board has sent out 45,000 Twentieth Century Thank-offering boxes, free of cost, to the women of our United Presbyterian congregations. Five thousand boxes are still on hands awaiting orders from societies, or individuals, for further supplies. If any congregation can wisely use more boxes than have been sent, promptly notify your secretary at 920 Penn-ave, Pittsburg, Pa., stating the number desired.

With each box was sent a copy of "Thirteen Year's Review" of the Thank-offering work and "An Open Letter" to the women of the church, giving in detail the need of liberal offerings with which to help strengthen and enlarge the mission work already undertaken in the home and foreign fields, besides sending out an additional force of eight new missionaries to Egypt and India, building a hospital for women and children at Tanta, Egypt, and the support of the Girls' School at Sialkot, India, (with its 80 pupils), which was lately transferred to the Women's Board.

Every woman in the church should feel some responsibility in caring for the various

departments of mission work assigned to the Women's General Missionary Society by the General Assembly, and be willing to do her full part toward supporting the work. This work, so cheerfully undertaken by the Women's societies, goes to relieve each one of the church boards of heavy burdens. As Christian women we should rejoice that God has entrusted this special work to our care, and that the General Assembly shows its faith in our liberality to, and management of, such important work for the Master by each year assigning new work without in any way providing for its support through appropriations, as it does for the church boards.

We urge the careful and prayerful reading of the "Review," which minutely reports the work of the Thank-offering department in the past, and also the "Open Letter," which pleads for still greater work for the future. Our Thank-offerings have, through God's blessing, become an important factor in the great work of missions, and is there one giver, who has placed her offerings upon God's altar in the true spirit of gratitude, who has not experienced a rich reward in return? In thirteen years the sum of \$195,187.52 has been given into the Lord's treasury through this beautiful Thank-offering channel. In the coming years can we not double this sum and thus far aid in the advancement of Christ's kingdom? *If we try, we will.* There is nothing that the United Presbyterian women cannot do with God's help. *Let us prove Him,* by giving into our boxes a daily or weekly offering, and see if our next year's offering will not reach the \$75,000 asked for.

In the statistical report given in the "Re-

view" it will be seen that the outlay incident to the Thank-offering work is very small when the average expense of sending out free boxes and free leaflets on "Giving" by the thousands is \$107.92 per year, while the average income reaches \$15,014.42. The rich results in blessings upon the individual givers, upon their homes, upon the church, and upon the cause of missions, only the arithmetic of heaven can compute.

May God richly bless every holder of a Thank-offering box, and through her gifts bless every department of our church's work.

Very Truly Yours,
MRS. MARY CLOKEY PORTER,
Thank-offering Sec.

Prayer Circle.

At the Pawnee convention of the Women's General Missionary Society, the great need of prayer for missions was brought out, and on motion of Mrs. J. P. White, of Topeka, Kansas, (formerly a missionary in Egypt) a committee was appointed to prepare a list of Prayer Topics, which is given below.

It is earnestly hoped that every woman in our beloved church will join the Prayer Circle, and adopt the pertinent topics here presented by the committee, not only for her own sake, but for the uplift it may give to the church's work.

We will give ourselves continually to prayer.—Acts 6:4.

PRAYER CALENDAR FOR 1900.

FOR THE PRAYER CIRCLE.

The effectual, fervent prayer of a righteous man availeth much.—James 5:16.

SABBATH.

PRAYER TOPIC - - - Our Church.

Pray that her ministers and members may be filled with the Holy Spirit.

Pray that they may realize the magnitude of their responsibility to give the gospel to every creature.

Pray for all the organizations within the

church.

Ye shall receive power after that the Holy Ghost is come upon you.—Acts 1:8.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

MONDAY.

PRAYER TOPIC - The Boards of the Church.

Pray that they may plan wisely and well for the great cause of missions and education.

Pray that they may be faithful and diligent in leading the church into a deeper consecration of time, talent and means for the Master's use.

Ye that are the Lord's remembrancers take ye no rest and give him no rest till he establish and till he make Jerusalem (His church) a praise in the earth.—Isa. 62:6, 7.

This is the victory that overcometh the world even our faith.—1 John 5:4.

TUESDAY.

PRAYER TOPIC - Home Mission Work,
Our Benevolent Work.

Pray that all hindrances to the spread of the gospel among the spiritually needy of our own land, may be speedily removed.

Pray that the workers may be strengthened by the power of the Holy Spirit for their work.

Pray that America may soon become a Christian nation in fact as well as in name.

Pray that God's richest blessing may rest upon the benevolent institutions of our church and upon the faithful women in charge of this work.

Be strong and work: for I am with you saith the Lord of hosts.—Haggai 2:4.

All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee.—Ps. 22:27.

WEDNESDAY.

PRAYER TOPIC - Freedmen Mission Work.
Indian Mission Work.

Pray that these people may be led to

Christ.

Pray for those who have professed faith in Christ, that as they have received Him they may so walk in Him, and that they may be rooted and built up in Him and established in the faith.

Pray for the Spirit of God upon the workers that they may be fully consecrated to His service.

The Lord will give strength unto His people.—Ps. 29:1.

Princes shall come out of Egypt. Ethiopia shall soon stretch out her hands unto God.—Ps. 68:31.

THURSDAY.

PRAYER TOPIC - - - India, Egypt.

Pray for the 6,000,000 in the Punjab who are entrusted to the care of our church; that they may be brought out of darkness into the true light.

Pray for the 9,000,000 of people in Egypt and the millions in the Soudan who are given to our church to evangelize.

Pray for a rich baptism of the Spirit on all missionaries and native workers; for the schools, colleges and hareem and medical work.

Yea, all kings shall fall down before him; all nations shall serve him.—Ps. 27:11.

A wise man will hear and increase learning. The fear of the Lord is the beginning of wisdom.—Proverbs 1:5, 7.

FRIDAY.

PRAYER TOPIC - - - Our Children.

Our Literature.

Pray that our children may be fed with that wisdom which cometh down from above and that they may early learn to love the Lord and serve Him.

Pray for those in charge of our Missionary Magazines, and church papers, that they may continually keep before their readers such truths as will quicken an interest in the work of the church and deepen their spirituality.

Suffer little children to come unto me and forbid them not for of such is the kingdom

of God.—Luke 18:16.

Come near and bring sacrifices and thank-offerings into the house of the Lord.—2nd Chron. 29:31.

SATURDAY.

PRAYER TOPIC - - - Thank-offering.

Pray that God will make our entire church a loving and grateful people, and enable the members through their gifts of gratitude to show forth the glory of God to all generations.

Pray that God will direct and give success in the efforts to raise a Twentieth Century Thank-offering of \$75,000 for missions, and pray that daily or weekly offerings may be given; that all may experience the full blessedness of giving to the Lord "*who daily loadeth us with benefits.*"

Bring your sacrifices every morning, and offer a sacrifice of thanksgiving.—Amos 4:4, 5.

MRS. J. P. WHITE,
MRS. J. F. LOGUE,
MISS HESTER YOUNG,
MISS MARY McCULLOUGH,
Committee.

Cod's Gifts—Our Gratitude.

MISS MARY McCULLOUGH, Omaha, Neb.
Read at meeting of W. G. M. S., May, 1900.
"What fit return, Lord, can I make
For all Thy gifts on me bestowed?"

Thus sang the sweet Psalmist of Israel, with harp and voice attuned to the praises of God. It was the outward expression, by lip and harp's sweet chords, of a heart overflowing with gratitude. The vibrations of that song have never died away. They have echoed and re-echoed in the heart of every true believer. It is a Psalm that the redeemed of God will always sing. By some, alas! it is sung in a minor key. Where the sweet melody of gratitude vibrates through every moment of life it becomes a wellspring of everlasting thankfulness.

God's gifts are innumerable. Each moment, each second of our lives, we are receiving something from his hand. Every thoughtful person recognizes this, but they

are so constant, so inexhaustible, we forget that even the least are underserved.

Let us for a moment consider what the Father has bestowed upon us. Let us draw aside the curtain that separates our opportunities, our privileges, our blessings, from those in other ages, other nations, other positions and stations in life.

We think of the Old Testament Jews as God's chosen people, and therefore most highly blessed. But they lived under the old dispensation when God's presence was manifested by symbols. We live in the light of the glorious liberty of Jesus Christ. Instead of the pillar and the cloud we have his constant presence. Instead of the vail, the Shechinah and the altar, we have Christ in all his fullness revealed to us. Instead of approaching the Father through the burnt-offering and the peace-offering, our prayers ascend to him through the great Intercessor at the morning and the evening sacrifice.

The wise men of the East, guided by the star of Bethlehem, brought gold and frankincense and myrrh and worshiped the Holy Child Jesus. To-day His worshipers come from the East and from the West, from the North and from the South, led, not by the star in the heavens, but by the light of God's Spirit in their own hearts; not to Bethlehem, but to the city of the living God, the New Jerusalem; not to the infant Child Jesus, but to the ascended Lord, who is sit down on the right hand of the Majesty on high, and who is continually making intercession for us.

Even the twelve, favored as they were with Christ's bodily presence, knew not the purpose of His mission, as it is revealed to us to-day. Then it required a peculiar faith to be a follower of the "Lowly Nazarene," and many who can now exclaim: "My Lord, and my God," might then have been among the rabble which cried: "Crucify Him; crucify Him."

Let us thank God to-night for the age in which we live.

Perhaps no nation has prospered and received such favors from the Giver of all as our own. Religious persecution drove our

ancestors to a new and untried country. Their prayers arose on the shores of that land as sweet incense to the throne of God. The influence exerted by that little band of Christian people rests like a benediction upon us. The principles and ideas established by them have, with God's help, given character to our nation, developed the resources of our country, penetrated our mountains, brought out our wealth, made our rivers highways, filled our lands with books, and made us a great, noble and prosperous nation.

The United States is the peer of any Christian nation on the globe. But what is it when compared with heathen lands? Nothing can give us such a realizing sense of our obligations to Christianity as the study of Paganism. As women, we have especial reasons for thankfulness that our lot has been cast in a Christian land. The universal condition of woman in heathendom is appalling—no education, no respect, no freedom, no hope for this life or that which is to come.

Let us thank God to-night that the lines have fallen to us in pleasant places.

Our work as a church has been a prosperous one. God has permitted us to hold up his banner in the home and in foreign lands. He has allotted to us portions of his vineyard. As these are cultivated he opens doors of access to other fields; opens the hearts of the people to give, and blesses both the fields abroad which we till and the churches at home which send the workmen and bring the tithes.

Let us thank God to-night for a staunch, loyal denomination.

But it is our personal blessings which touch us most deeply and bring us into closer relations to a merciful Father. Look back upon your checkered life. How wonderfully he has threaded you through the mazy way, realizing your hopes, disappointing your fears. At times his chastening hand may have been upon you, for it is no part of God's plan to give his children exemption from trouble. But those who receive his corrections in the spirit of Christian cheerfulness the flames shall purify,

not destroy; the floods shall cleanse, not overwhelm.

Let us thank God to-night for our individual blessings.

If God has bestowed these rich gifts upon us it is our duty; nay, our privilege, to express to Him our gratitude. When we withhold from Him that which is his due, it is not God's loss; it is ours. The Maker and Controller of the universe does not need our offerings. "If I were hungry," he says, "I would not tell thee; for the world is mine and the fulness thereof." The real reason he calls for our gifts is our need of imparting. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

For these unmerited favors is it not right that we should give in return a consecrated life, a prayerful spirit, and a joyful service; a dedication of time, of talent, of money? The best, the choicest, the most acceptable return is the giving of our own selves to Him. God never separates the gifts from the giver. If we cannot say, "Lord, take me, mould me, use me as Thou wilt," nothing we can offer will be acceptable. With this surrender, all our offerings are precious in his sight. Lip service is nothing; heart service is everything.

"Let God's service be not the mere livery of high days, of set times and seasons; but, like the alabaster box of ointment, let us ever be giving forth the fragrant perfume of holiness."

God, in his great plan, has some niche in the spiritual temple for each of his children to fill. Yours may be no splendid service, no brilliant actions to sparkle in the eyes of the world. It may be the quiet, unpretentious work, of which no eye but the eye which seeth in secret has knowledge. The noble part of Christian living is not the service which men call great, but the merciful visit, the word of sympathy, the cup of cold water, the giving without thought or hope of recompense. These are what God values and loves. "They are loans to Himself, tributary streams to 'the river of his pleasure.' They will be acknowledged at last as such. 'Ye did it unto me.'"

But if your portion is ten talents God expects of you much. A great responsibility is laid upon you. He has given these to be employed in his service, and at his coming he will require his own with usury. If you have been enriched with this world's goods, these are given that you in return may give, and thus receive the "more blessed" experience. Habitual, systematic, self-denying giving is what God expects from each of his children, in whatever position or station in life. He can be as much glorified by the trifle saved from the earnings of poverty as by the liberal benefaction from the lap of plenty. The widow's mite is recorded as an example of imitation, but was not intended as a cloak for penurious giving.

The ratio of our gifts should increase in proportion to God's gifts to us. For can not God judge of what we give without reference to what we keep? Is he equally as faithful a steward who reserves nine-tenths out of his abundance as he who reserves the same proportion out of his penury?

"Money in the hands of a true Christian giver is the modern miracle-worker." Consecrated money will do much to break the hardened rock of heathenism.

How insignificant the returns which we can make to God for his rich gifts. The past, as we review it, is nothing but a history of God's goodness; the present is freighted with it, and the future is made luminous to the eye of faith with its unspeakable gifts. No sacrifice we could make would ever repay him for his temporal blessings. How can we express our gratitude for "a crown of glory, a never ending song of victory, the companionship of angels and of the just made perfect, a welcome from the lips of God, and a mansion in the Father's house to go no more out forever?"

What Do We Give.

"And when they had opened their treasures they presented unto Him gifts."—Matt. ii. 11.

What do we bring for our Lord's acceptance?

What do we give Him for all His care?

Treasures that truly to us are priceless—

Or something we feel that we well can spare?

Will He esteem what we value so lightly,
Even though made of the purest gold?
Rather He will, with a saddened spirit,
Turn from such "gifts" as in days of old.

Surely He could not accept with pleasure
Aught from the heart that withholds its best,
Guarding most closely the things it prizes,
Willing that Jesus should have the rest.

Let us then think what we daily bring Him,—
Moments of time, whilst we waste the hours;
Pence, perhaps, whilst we keep the shillings;
Weeds, instead of the fairest flowers.

Penitent Love, more and more desiring,
Something to do for her Saviour's sake,
Bringeth her all with a trembling spirit,
Happy to think He will deign to take.

Surely 'tis thus we should bring our treasures,
Loving to give them for His love;
Grieving we cannot on earth half thank Him,
Hoping to do so in heaven above.

Naught in the price of the gifts we offer
Maketh them dear to our Saviour's heart;
Only, if we, from a deep devotion,
Gloryfy Him with our best to part;

—Selected.

Gleanings on Giving.

GROWTH IN GIVING.

Yes! the heart grows rich in giving;
All its wealth is living grain,
Seed which mildew in the garner;
Scattered,—fill with gold, the plain.

CRY FOR HELP.

The cry for help comes from the spiritually needy of every land on the globe, even from our own fair America, and millions are perishing every year for lack of the gospel, which the money now in the hands of *unconsecrated* Christians would give them.

SAFE INVESTMENTS.

Many Christians to-day are seeking safe investments for their surplus means. To all such the Lord says: "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he repay." Who would fear making such a loan? He, the Creator of all wealth, *pledges His own word* the payment thereof. Men fail and go into bankruptcy—but God *never*. The Bank of Heaven is always full.

GOD OWNS ALL.

"Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might; power to make great

and give strength unto all. O Lord our God, all this store we have cometh of thine hand and is all thine own."—I Chron. 29.—*King David.*

A PORTION.

In the creation of man God gave to him both physically and intellectually, "the power to get wealth." But a portion of it he requires as his own; not what is left after one's self is satisfied, but the *first of our income*; not the dregs or leavings of the harvest, but the *first of fruit or grain* and the *best*. What portion does God receive at your hands?

GOD'S CLAIM.

You pay proportionately when you pay your taxes, a certain pro rata on your possessions; and so you do in paying interest, a certain fixed rate, the amount varying only with the amount you borrowed. God claims from us the tithe in acknowledgement of the fact that the principal is his; in royal recognition of the fact that the government is his; that we render to him regularly of that which is his own.

NO LEGACIES.

The hoarding up of wealth to will to the Lord, at death, has no promises to rest upon. The Scriptures make no provision for legacies to be left for the temple services, nor for God, nor for any department of his work. All offerings were to be made immediately as occasions arose, and in such quantities as to make the hoarding of wealth practically impossible.

GAIN IN SYSTEMATIC GIVING.

It will create an interest in the prosperity and happiness of mankind.

It will put us into active sympathy with every work conducive to this end.

It will strengthen faith in the ultimate triumph of Christ's kingdom.

It will call forth more earnest prayers for Christ's cause.

It will help us to realize "we are co-workers with God" in the evangelization of the world.

It will bring joy to the heart in seeing the work of God prosper.

It will bring blessings to the soul in this

life and abundant rewards in the life to come.—*Selected.*

TESTIMONY.

"I have no story to tell of wonderful inflows of money following my new (systematic) plan of giving to the Lord. But somehow there is a wonderful blessing "on basket and store"—a spending power like that of the widow's cruise of oil. Then with it all comes such a sweet rest and peace and communion with the Lord in giving that nothing would tempt me to go back to the haphazard way of giving—'as the spirit moved', and supposing that thus I was serving the Lord and doing my whole

duty."—*Selected.*

WAYS OF GIVING.

"A penny a week and a shilling a quarter" from every member, was John Wesley's heaven taught method in his time. But centuries before him Paul had hit upon the same general scheme. *All at it, and always at it*, will work wonders everywhere. The colored congregation that passed three resolutions—first, pledging all present to give something; second, pledging themselves to give cheerfully; third, to give as they were able,—hit upon a simple and sure method for meeting the financial needs of the Church of Christ.

WOMAN IN BURMA.

It may not be generally understood by the women of America how degraded their dark-browed sisters of heathen nations are; nor do they realize how much of their superior social position is due to the religion of Jesus of Nazareth. Not until we contrast our condition with that of others do we know how richly we are blessed; not until we have sat beside a poor, dark-minded heathen woman, do we fully realize the high, peculiar privileges we enjoy.

Let me present the claims of Burman women upon American Christians. In Burma, the social position of woman is, I believe, equal to her position anywhere in heathendom. She has some advantages that others have not. She is not confined in the *zenana*, as is the woman of India; she is not doomed by custom to compress her feet, thus rendering herself unable to walk at pleasure, like the woman of China; she is not obliged to veil her face whenever she walks the streets, as are the Turkish women; neither is she enslaved by monstrous fashions, as are her enlightened, civilized, Christianized sisters.

She has rights that are seldom interfered with. They are: to cook, weave, plant rice, carry heavy burdens, receive heavy blows from her husband, scold furiously, and pray to become a man in her next state of existence. The highest honor conferred

upon her is, I believe, carrying the purse. Strange as it may seem, the wife always holds the money.

But there are certain things she must never do. She must not, on any account, walk before a man, must not elevate her head above a man's. A thoroughly polite Burman woman will not say "I" to her husband, but denominates herself, "Your servant." In the eyes of man she is vile, her dress is vile, her shoes are vile,—so vile that, if she touches him even with her garments, she pollutes him. So she draws her already narrow garments tightly about her ankles, lest by accident they touch a man. I have known law-suits to grow out of the insult of a woman's dress accidentally touching that of a man in passing. I have seen children, little boys, play contentedly with a small piece of leather, but when told that it was from the heel of a woman's shoe, throw it away in the greatest disgust, and begin to wash and rub the hands vigorously.

It is considered rude in the extreme to give a man a lower room if a woman occupies one above him; and even a boy would disdain to step under a woman's bath-room. In a country where the houses are on posts ten or twelve feet high, and there is a bath-room for every bed-room, it frequently happens that children at play will come near the bath-room; but to pass under it would

defile a boy. I have seen boys whose ball had rolled under the bath-room, stand by and pull it out with a long stick, where they could have run under and got it out in an instant.

Priests are not allowed to look upon a woman; nor can she ascend the steps of the monastery where her sons are educated. When the women come together for worship, they meet in a rude shed, and the priest comes in with a huge fan before his face, seats himself on a mat elevated for him, and repeats prayers, to which the women, with heads bowed to the ground, respond. It is an unpardonable sin for a woman to step into the shadow of a priest.

But further, a woman is taught that she has no *mind*, no intelligence above that of the brutes. Often, when I have been soliciting children to attend my school, have I been told that, if a girl learned to read, she would be doomed to the deepest hell. This is chiefly because, in learning to read, her dress would touch the sacred books and contaminate them. So, when I have gone from house to house to talk with heathen women, I have invariably been met with the objection, "Oh, I don't know anything; I am nothing at all, only a woman. Go to my husband; he can understand you. He can read. He knows our religion." "No, my sister," I replied, "I came to talk with you. I have come thousands of miles to tell you about a perfect religion, about a Saviour who can save even a woman." And, as I repeated to them the story of the cross, so full of mercy and love, they smote their breasts in surprise and pleasure, and then gathered closer about me to hear more of the wonderful story. Then they would whisper to each other, "Did you ever hear anything so sweet?" "Can it be true?" "If we could only know certainly that it was true, how gladly would we change our religion!" Sometimes light has dawned upon these poor sin-darkened souls. The Spirit has convinced them that "it is true," and the new-born woman, though degraded in the eyes of her countrymen, has felt herself to be an heir of glory.

It is a significant fact that, when the gos-

pel is first preached in Burma, the converts are men generally; as women are taught to read, they become Christians. In the older churches, in Rangoon and Moulmein where schools have long been established, the women in the congregation may predominate; while in the new districts, the church members are principally men. They meet for worship on the Sabbath, while their wives and daughters are at home working, or in many cases, planning some desecration of the Christian Sabbath. As soon as a heathen woman learns that a church disciplines a man for whipping his wife, she takes advantage of this circumstance, and does all she can to vex her husband.

Occasionally we find even a heathen woman who can read. She has braved prejudice and overcome other obstacles; and by dint of coaxing and hiring, she succeeds in getting a boy to teach her the spelling-book. As soon as she is able to read, she takes a clean cloth, puts it carefully over her knees, lays the book about a foot from her, and, in a prostrate position, she reads it slowly. Such women, having more intelligence and independence, are always more ready to talk with the missionary, and to accept gospel truth.

Believing that the ability to read for herself will be one means of woman's conversion, it has been the aim of missionaries to establish primary schools for heathen children. They are often attracted by the fancy work, which is not taught in the monasteries. These schools are appropriately under the care of female missionaries, as also the work of preaching to the women. Who can so well draw in little children, or talk to their mothers, as a woman? And to whom do our missionary women look for support, as to those of their own sex in Christian lands?

Now, it is no more the duty of those who go to foreign lands to spread the gospel than of those who stay at home. When we become Christians, we become servants of the Most High, whose command is, "Go preach my gospel." The claims of the heathen are upon us; and whether we go in person, or remain at home to give and pray,

the work is equally ours, the responsibility ours. In the judgment we must answer for the souls of those now in heathen darkness. Knowing this, how dare we set our own interests first? how dare we spend our time and money on that which perishes with the using, and neglect so great a work?
—Leaflet issued by the Woman's Baptist Foreign Missionary Society.

A DREAM.

(Read before the W. M. S. of the First U. P. Church, Cambridge, O., by SUSAN HAMMOND.)

Published by Request.

I sat in my parlor reading,
 One Sabbath afternoon,
 While the air was hot and heavy,
 With the sultry sun of June.

And in through the open window,
 Came the drowsy hum of bees,
 And the birds made sweetest music
 In the branches of the trees.

And I read the old sweet story
 Of Jesus and His love,
 How He came to earth to suffer,
 And left His home above.

Although the words were precious,
 I read in a listless way,
 For oft from the sacred pages
 My thoughts were prone to stray;

Till at last grown faint and weary,
 As with the heat oppressed,
 I laid aside my Bible
 And closed my eyes to rest;

When all at once transported,
 It seemed to a distant land,
 I stood in the midst of a temple,
 Of a temple fair and grand.

But the people were worshipping idols,
 The true God they had never known,
 For they worshiped the sun in the heavens,
 And things made of clay, wood and stone.

There was image of beast, bird and reptile,
 Vile things of every device,
 And even the little children
 Were offered in sacrifice.

I tried in vain to teach them
 Of a Saviour's love divine;
 But I understood not their language,

Neither did they know mine.
 Then I turned to get my Bible
 To show them His precious name;
 But alas! for me, I had left it
 In the land from whence I came.
 And there I stood empty handed,
 And dumb in that awful place;
 When lo! from out of the darkness
 There appeared a smiling face.
 And I stood aghast in his presence,
 With beating heart and bowed head,
 When with voice of wondrous sweetness,
 "You can help" was all he said.
 So vivid was the picture
 So real it all did seem,
 That I suddenly awakened;
 And lo! it was a dream.
 But the Word had a richer meaning
 To me on that bright day,
 As I thought of the heathen darkness
 In those lands so far away.
 Though we may be faint-hearted,
 Or like Moses slow of speech,
 We may not have the strength to go,
 Nor yet the gift to teach;
 But as Aaron and Hur upheld Moses,
 So we may uphold the hands
 Of those who teach the gospel
 In those far heathen lands.
 And the promise, "Lo I am with you,"
 Each one of us may claim
 While working for the Master,
 Or when speaking in His name.

EDITORIAL

A bird sang sweet and strong
 In the top of the highest tree;
 He sang—"I pour out my soul in song
 For the summer that soon shall be."

But deep in the shady wood
 Another bird sang,—"I pour
 My soul on the solemn solitude
 For the spring that returns no more."

GEORGE WILLIAM CURTIS.

whether more of regret for the past or hope
 for the future lies in those words. We re-
 member Him who has sustained the work
 of the Magazine during the days that are
 gone and lean on the same strong Friend
 for support in the labor that lies before us.

"A new year!" One is puzzled to know

Great interest, both religious and secular,

has been centered recently upon China and the convulsions taking place there. The "Boxers," a secret order opposed to all things foreign, have sown terror in the land. Their rage was first directed against the Roman Catholics, whose missionaries, it is thought by many, are, on account of their unwise conduct, largely to be blamed for precipitating the trouble at this time. All who are interested in Christian work in China are at this writing waiting breathlessly for news of the fate of the missionaries. We tremble for them, but let us not forget those even more defenceless,—the native Christians. As a writer in the Independent says; "The Boxers may massacre without fear of punishment those (natives) who have given up all for Christ. Remember, therefore, the timid boys and girls of the various schools who have been unable to return home on account of this Boxer movement, and who are trembling, perhaps, for the safety of parents and friends in the disturbed regions, while these parents and friends may have suffered severely at the hands of the mob."

The Roman Catholics in China have often been a source of much sorrow and annoyance to the Protestant missionaries. A letter in the Woman's Evangel of last April describes actual persecution which proceeded from the Papists. The Roman religion is there following its customary methods both in the way of intolerance, in securing insidiously the control of important secular positions, and by unsettling and confusing the minds of the Protestant converts.

Those who read our February issue will remember the name of Alice C. Fletcher. From the Saturday evening Post we clip this item:

"Mrs. Alice Cunningham Fletcher, who is connected with the Peabody Museum of Archaeology and Ethnology at Cambridge, Mass., and who is a member of the Anthropological Society of Washington and a fellow of the American Association for the Advancement of Science, is best known for her remarkable work in ethnology. But there are hundreds of Indians who remember her name and thank her for what she did for

them. It was she who devised the system for loaning small sums of money to aid the Indians to buy land and build houses for themselves.

"It was due to Miss Fletcher that many children of the Omahas were sent to the Indian schools at Carlisle, Penn., and Hampton, Va., and she raised a great deal of money to pay for the education of Indians. A very unusual tribute to her work was the request of the government that she write the book on Indian Civilization and Education."

"O, yet we trust that somehow good
Will be the final goal of ill," even in regard to all the tragedy in China. This may be God's method of opening the way for the free advent of His Gospel within that vast, dark land. When, as we are told, "every fourth child born in the world looks up into the face of a Chinese mother," we almost stand appalled by the coming opportunity and responsibility.

A friend in Kansas sent a message to the Magazine editor, evidently hoping that through her it would reach the meeting of the W. G. M. S. But though it came too late for that gathering, its words of salutation are quite in good time. "To the G. M. S., greeting! Although unable to be present with you in any of your meetings, and in a county in which none of our churches are, still I am an adherent of sound doctrine, and bear those standing for the same in this and every land in my heart and prayers."

From an exchange we learn that Pundita Ramabai says: "We can not eat our full measure while so many are being starved to death. So most of us, including little girls under nine and ten years of age, have resolved to give up some of our meals for the hungry poor."

It is hoped that this horrible affliction of famine which has fallen upon poor India may be the means of breaking down the great barrier of caste. In the agonies of starvation, the wretched victims forget these artificial boundaries, and it is hoped that when happier days shall dawn, the natives will be weakened in their adherence

to this custom which has proved so serious a hindrance to the entrance of Christianity.

In reading the articles published in our church papers with regard to Rev. R. R. McClure, who lately died in India, we are impressed with the devotion and spirituality of his life. Possessed of a remarkable gift for music—that most enthralling of the arts—he practically abandoned all indulgence in that direction when God's call to a noble work fell upon an ear attuned to the sweet sounds of earth. His song now we trust is before the throne of God.

At the closing of one Magazine year and the beginning of another, we wish to express our appreciation of the favors shown us by our church papers. It is not often in our power to reciprocate these kindnesses, but it is frequently our inclination.

All will observe the pages set aside for the Twentieth Century Thank-offering movement. This department will be conducted from month to month under the care of Mrs. Mary Clokey Porter, who has been the efficient Thank-offering secretary. Let us read these pages thoughtfully and try to profit by their suggestions.

Mrs. J. A. Kirkpatrick, the Magazine agent of Chicago Presbyterial Society, had already, early in July, sent in her annual subscription list. We feel grateful for this promptness.

The interesting pictures of the Southern mountaineers which are contained in this month's issue we owe to the courtesy of the authorities of Berea College in Berea, Ky.,—an institution which is doing so noble a work in the district where it is established. Our readers will be interested to know that Berea College encourages the home spinning, weaving and dyeing "as adapted to local conditions and a means of earning money for education." The old-fashioned homespun quilts or covers, used now as portieres or as divan rugs, may be purchased for the sum of \$7.50. Address Prof.

Josephine A. Robinson, M. A. Berea, Ky.

There is a question we should like to ask each of our subscribers: Have you studied the Minutes of the Women's General Missionary Society issued as our July number?" Each subscriber is, of course, entitled to one copy. Should any person desire more, they may be obtained for fifteen cents each from Mrs. S. M. Kelso, Xenia, Ohio. Dear friends, do read these reports carefully. Those who have prepared these statements, those who have collected and arranged these statistics—indeed all who have been connected with the production of the Annual Report from its very beginning until its actual appearance in print—have given a great deal of time, strength and pains in order that it may be presented to us in suitable form. It remains for us now to show our appreciation of their efforts.

A few words of explanation are due to our readers and contributors at this time. When the topics for the year were planned the Magazine committee did not know certainly that it would publish the Minutes. Had it so known, there would, no doubt, have been a different arrangement as to the subjects of monthly study. We regret to have omitted all literature with regard to France and the Mormons, but hope to present these subjects again. We had anticipated publishing an original article this month on Burma, but through illness, our promised contributor was unable to fulfil our hopes. On account of a misunderstanding in our office, the program on "The Mountain Whites" was laid aside until too late to appear in the proper place. But we trust that all noticed the pink leaf in the fore part of last month's Magazine on which the needed program was printed. The name of Miss Elizabeth Cowan should have been appended, as it was she who kindly and promptly prepared the outline of study.

BOOK-SHELF.

"ABOUT MY FATHER'S BUSINESS." BY AUSTIN MILES. The Mershon Company, New York. Price, \$1.50.

This volume has the laudable aim of ad-

vocating a sincere, unwavering devotion to the work of Christ. The inconsistencies and hypocrisies of professing Christians are clearly pointed out, yet in such a way as to show that these errors do not result from true religion, but from the lack of it. The writer evidently holds in honor certain of the Salvation Army methods. In the preface, the author claims that "the incidents and experiences" detailed in his book "are actual happenings which have been gathered by the author in the last ten years." The exceeding need of greater spirituality both in pastors and people is the chief moral deducted.

"TWO VITAL QUESTIONS, OR SABBATH-KEEPING, AND THE PEOPLE AND THE LIQUOR TRAFFIC." BY J. H. LEIPER, Field Secretary of the Pennsylvania Sabbath-Association.

The author of this work will probably be known to many of our readers both as a minister in the United Presbyterian church and as a fearless advocate of reform. As might be expected from one of Mr. Leiper's character, his work is full of practical truths, cogently and heartily expressed. The greater part of this volume is devoted to a consideration of the Sabbath question. In a sensible manner, the author directs attention to Sabbath-keeping in the heart, in the home, in the house of God, in business, in the State and as a preparation for Heaven. It has not been Mr. Leiper's intention to present a labored, scholarly treatise, but to use such arguments as will bring conviction to the mind of the average reader. He is undoubtedly fitted for the tasks to which he brings ability and enthusiasm. The latter part of the volume is devoted to outlines of addresses chiefly on various phases of the Sabbath question, and to a discussion on "The people and the Liquor Traffic." "This is a collection of facts and consequent deductions with regard to the awful evil of intemperance. No one reading this work can fail to be instructed and fortified. It may be obtained from the author, Rev. J. H. Leiper, 2315 North 20th street, Philadelphia, Pa., in one way only. "In accordance with a stipulation between the author and

the friends whose generosity made its publication practicable, it will be given free to those who by a contribution of five dollars or more become members of the Pennsylvania Sabbath Association."

"MARY REED, A MISSIONARY TO LEPERS."

BY JOHN JACKSON, (Organizing and Deputation Secretary to the Mission to Lepers in India and the East.) Fleming H. Revell Company. Price 75 cents.

We have here a most readable account of a self-sacrificing life replete with incidents of romantic interest. The early career of Miss Reed, her call to labor among a class so requiring and so lacking the ministrations of humanity and Christianity,—a call which was attended with much tragedy in the development of the dread disease leprosy—her trials on the field, her strong faith, and the final apparent arresting of loathsome ailment—all these are faithfully related in the volume under review. We can sincerely recommend it as a valuable addition to a missionary library. M. H. W.



—For Use in Missionary Societies.—

Nearly all Burman men spend at least a portion of their lives in a monastery.

**

The Burmas hold a belief in the transmigration of souls. By good deeds in this life they hope to rise to a higher order in their next existence.

**

The Karens worship evil spirits called Nats. To these propitiatory sacrifices are made.

**

Though many of the Buddhist maxims

seem attractive and even righteous, yet the results shown in the lives of the followers of that faith prove its falsity.

**

In 1813 Rev. Adoniram Judson and his wife arrived in Rangoon. Their first intention had been to act as missionaries in India, but Providence directed differently. It was in 1817 that the first one who might seriously be termed an "inquirer" came to ask about the way of life, and it was not until 1819, that the first baptism took place under Dr. Judson's ministry.

**

The Karens are supposed to be remnants of some aboriginal people. They are treated with contempt by the Burmans.

**

The opening sentence of Dr. Judson's first tract written for the Burmans is, "There is one Being who exists eternally; who is exempt from sickness, old age and death; who was, and is, and will be without beginning, and without end."

**

Dr. Judson died on the 12th of April, 1850, and found his grave in the sea.

**

There is an effort now being made to secure native Christian Bible women in Burma.

**

The sum total appropriated for missions in Burma last year by the Baptist church was \$168,215.96.

**

Rev. E. Tribolet writing from Bassein says: "Bassein has at last produced its first Bassein-born Buddhist convert after ten years work, and I believe he is the first Bassein Buddhist convert since the establishment of the mission in 1854.

**

During the week of prayer, hand-bills containing invitations to the Christian services were distributed in Moulmein.

**

Great use is made of tracts, the missionaries scattering them here and there, wherever they will be received.

**

Mr. Grigg of the Baptist mission in Moulmein says that "fifty-three years' mission

labor on this historic field still leaves probably 195 out of 200 of its population wedded to heathenism."

**

There is a gradual inflow of people from adjacent countries into Burma. Efforts should be made to evangelize these.

**

The work of the Christian press in Burma is exceedingly important.

**

The mission schools under the care of the Baptist church in Burma now number 518, with 15,021 pupils. Rangoon college has 567 students, while the theological seminary at Insein is "the largest in the Orient" graduating 36 men in 1899.

**

MOUNTAIN WHITES.

The American Highlanders, sometimes called the Mountain Whites, are made up of a mixture of races, though probably the Scotch-Irish element predominates.

**

Though a great deal of misery and ignorance exists, many excellent features may be discovered in the characters of this people. They are loyal, hospitable, and eager for an education.

**

Though, in most cases, densely ignorant with regard to religion, they seem to have an inherited respect for it when they have any knowledge of it at all. They learn with great rapidity.

**

Schools established for their benefit strive to introduce industrial features into the curriculum.

**

The Presbyterian Women's Board of Home Missions is supporting about forty missions and schools among this people with over one hundred missionaries and teachers.

**

Sabbath-schools and Bible readers find a needy and ready field among the Southern Mountaineers.

**

The region in which they live contains about two millions of people, seven-eighths

being native whites.

**

The state of civilization is very backward. The world seems to have stood still there for one hundred and fifty years. Spinning wheels and hand-mills are still in use. Land may be bought sometimes for two dollars an acre. Old English idioms of speech still linger.

**

An evangelist going through this region in 1898 found many homes utterly devoid of lamps, candles, brushes and combs. Several counties have no newspapers, and indeed there are many persons who cannot read. Nor is that the worst, for we learn of one family a "fair sample of many"—which consisted of seven members. "Not one of that family, parents or children, had ever been to school. They had never heard of Jesus Christ, and knew nothing of the resurrection of the body or the immortality of the soul."

**

Even very small children use tobacco.

**

Families numbering from eight to fourteen souls often live in cabins where there would scarcely be decent accommodations for two.

**

Though their houses are so cheerless, they quickly learn the inclination to decorate them, and welcome anything that bears resemblance to a picture.

**

It is reported that many Mormon missionaries are at work among the American Highlanders. "The Southern Star," a Mormon newspaper, is published at Chattanooga.

**

The picture, "A Mountain Girl," in this issue is that of Eliza Hurley, born in Jackson county, Kentucky, in 1884. She has been studying in Berea College for three years. "Eliza can spin and weave and break flax. She is wearing a homespun 'linsey-woolsey' dress, and the woolen mitts which stand for gentility in the mountains."

The L. M. S. of Ireton, Ia., which, says Mrs. Geo. A. Wright, the secretary, is not large, but interested in the work, is worthy of commendation for the size of its Thank-offering—\$63.35; worthy also of emulation by societies of larger growth. The pastor being absent on the occasion named by the secretary, the ladies took charge and held interesting services, with the gratifying result stated.

United Prayer.

At the Convention held at Pawnee last May the delegates in attendance adopted the following resolution: That we pledge ourselves to enter into solemn covenant with each other and with our God to engage in united prayer daily for the various departments of our work, according to a plan that shall be formulated by a committee of three appointed by the president. This resolution was the outcome of a conference between some of the Foreign missionaries and a few of the delegates. The feeling was expressed by the missionaries that better work could be done by the workers in the foreign field if the people at home could do more praying. It is a wonderful incentive to the workers to know that they have a vast multitude interested in and praying for them. If we can not give great amounts to the cause of Christ, we can pray much. If our prayers are necessary for the success of the work in the foreign field, they are just as necessary for the success of the work in all departments.

The committee appointed by the president has formulated a plan which appears in this issue of the Magazine. A special subject for each day of the week is given. Let the president of each local society form a Prayer Circle of her own society and with this as a nucleus draw in every woman in the congregation. Let the members of this circle obligate themselves to carry out the intention of the above resolution. It is hoped that as we pray daily for these different departments of work, we will become more interested in each of them and will inform ourselves as to their work. As we become better informed as to the needs of the

work, we will wish to give more liberally to its support. May these small circles be but a part of the one great circle, which shall extend around the entire globe. Think what a mighty power for good the women of our church might be, praying daily for God's blessing on our work. It was the intention of the committee to prepare a calendar for distribution, but owing to the year being so far advanced it did not seem advisable for this year. The subjects for daily prayer will be published in the Magazine for the remainder of the year. Let every woman do the little that she can to promote Christ's cause in the world, remembering that, "the effectual fervent prayer of a righteous man availeth much."

MRS. J. T. LOGUE.

September Program for Missionary Societies.

THE STRANGER WITHIN OUR GATES.

When we use the word "foreigners" in the following program, we desire the reader to understand it as meaning those who come to this continent not possessing a knowledge of the true Christian religion.

1. The different types of foreigners and their beliefs: (a), Roman Catholics and members of the Greek church; (b), Infidels; (c), Anarchists; (d), Jews; (e), heathen.
2. General methods of evangelization: (a), good example; (b), individual personal work; (c), missionary kindergartens and Sabbath-schools; (d), formal preaching services; (e), distribution of Bibles, tracts and other Christian literature.
3. The vast opportunity for doing good which Providence has granted to the people of this continent.
4. Discussion: What of advantage and disadvantage will result to this nation from the great influx of foreigners?
5. The unchristianized foreign population in large cities: What are the best ways of reaching it? What is being done for the children?
6. Work among the miners.
7. Foreigners living in communities in America.
8. Work of our own church among the Italians, Poles, etc.
9. Interesting studies might be made out of the

following topics: (a), Mission work among the Chinese in America; (b), The Doukhobors; (c), The French Canadians in New England; (d), The Strangers from Japan; (e), The Hungarians and Bohemians in the cities.

10. Arguments in favor of evangelization among these classes: (a), God's command; (b), The promptings of humanity and Christianity; (c), The need of self-protection; (d), The reaction of converts thus made upon their former home-lands.

NOTE.—While the Waldensian colonists in North Carolina are not objects for missionary labor, yet this might be a good time to study about them.

LITERATURE.

Doukhobors: New York Weekly Witness, July 4, 1900. (Article taken from the New York Sun.) The Independent, May 10, 1900. Missionary Review of the World, November, 1899.

Work among the Chinese: Excellent leaflets may be procured from the Presbyterian Women's Occidental Board, 920 Sacramento St., San Francisco, Cal.

French in New England: "Your Heritage." This volume may be obtained for fifty cents from its author, Rev. C. E. Amaron, D. D., 115 Elgin St., Montreal, Quebec.

Helpful tracts relating to nearly all the suggested topics may be secured by application to the Woman's Journal, Alliance, Ohio. Consult also current periodicals both religious and secular.

M. H. W.

KOREA.

1. Geography and natural aspects of the country.
2. People and their characteristics. Why so long the "Hermit Nation"?
3. Religious beliefs.
4. Missions: Introduction, success and outlook.

REFERENCES.

"Quaint Korea," Louise Jordan Miln. "Korean Sketches," Jas. S. Gale. "Korea and her Neighbors," Isabella Bird Bishop. August number of "Woman's Work for Woman," and other Missionary Magazines.

PROGRAM.

Devotional: Singing, Psalm 68:9, 11, 73 & 68. Prayer, with Lord's prayer in concert. Scripture reading, 1 Cor. 9. Chain of prayer. Singing, Psalm 72:6, 7, 12, 12, L. M.

Roll call: Respond with name of a missionary and station. Reading minutes of last meeting.

Reports: Secretary, Treasurer.

Business: Old, New, Miscellaneous.

Singing: Psalm 67:1, 2, 73 & 68. Prayer, bearing especially upon the topics of the day.

MRS. R. T. SHANK, Erie, Pa.

STUDIES FOR 1900.

August—Burma. The Mountain Whites.

September—Korea. The Stranger Within our Gates.

October—Persia. Temperance.

November—The New Hebrides. The Sandwich Islands. The Work Among the Freedmen.

December—South America. Missionary Motives.

FOREIGN NEWS BUDGET

Egypt.

Mrs. Jeanette W. McClenahan, under date of May first, gives this news from Asyut :

The past month was one of pleasant experience to the missionaries of this station. The first of the month Rev. Charles Inwood, of Belfast, Ireland, who for two years has been strengthening the missionaries of India and China, was with us and preached a series of truly gospel sermons, in English, which were translated into the vernacular by the pastor and others; so that many have enjoyed and profited by them. A sermon in English is a special treat to the missionaries, as we usually hear nothing of that kind during all the school year.

After Mr. Inwood came Mr. William Sallman, under the Student Volunteer movement, who addressed the Students Christian Association. Then too we had Miss Anna Y. Thompson, who came at the request of the pastor. Her work was largely visiting in the houses of the members of the congregation, and without doubt her Christian influence has done much to inspire our people in Asyut to greater zeal and fidelity in the way of Christian living.

At our last communion six girls and thirteen boys partook of the Lord's supper for the first time. We trust that they are truly born again, and that many more will seek to know Him whom to know is life everlasting.

Miss Thompson says :

When I was on my way home to Cairo from Assiout, I fulfilled a long standing promise and stopped at Millawi to visit Rev. Shehata, the pastor, and his family, and some of the members of the congregation. It seemed to me to be a model place in some ways, as there appeared to be much unity among the people and much love manifested towards the pastor.

The first evening I was there I was escorted from one place to another by the four women who had met me at the railway station—the school teacher, the Bible woman, and two widows, who are strong in the faith and zealous in good works. In every place it was expected of us that we would not spend the time in ordinary talk, but that we would read the Bible, explain it, and lead in prayer.

It was pleasant to meet them all again, and many more, at the church for the evening service. It is such an unusual thing for women to go to night meetings in Egypt, that it was quite refreshing to find their part of the church nearly as well filled as the part occupied by men. In this place there is one meeting led by the women themselves, four of them being able to lead. About sixty women usually attend.

The next morning from the terrace I had a beautiful view of the town and valley, and could almost see two or three other places where there are congregations of our people. The pastor took me to see the new church. Afterwards he put me in the care of a teacher, who took me to several houses.

It is very pleasant to meet Christian friends, even if the stay is a short one, and it makes the prayers we offer for them seem more heartfelt, as we remember their names and hospitality.

Miss Adella McMillen writes from Alex-

andria :

The tender Shepherd has visited us and claimed one of the little ones for his own. It was on Tuesday night, the fifteenth of May, that he called little Agnes Reed to himself. She had been sick for about six weeks and during five weeks of that time had been in the German hospital here in Alexandria. The trouble began with dysentery and was followed by typhoid fever. She was very ill from the first, but after a time gradually grew better, and we hoped that the little life might be spared; but such was not the will of our heavenly Father, and the parents to whose loving care she had been committed for one short year were called upon to give back to him the little life that had been so dear to them. Through all the sore trial the Lord has been very near to them, and strengthened them and made them to realize the fulfillment of his promise, "My grace is sufficient for thee."

We are happy over the prospects of having a proper place for the boys school here in Alexandria. For a number of years a place has had to be rented, and, as might be expected, a building suitable for a school is not easily found, and even if it could, the owner would most likely be unwilling to rent it for such use. So after putting up with very unsuitable and badly located buildings for a long time, it was finally decided that, since there was not enough money to build a proper mission house with school buildings attached, it would be well to put up a temporary building for a boys' school, which is now in process of construction, and we hope it will be ready for occupancy by the first of July. The building will then be in a good part of the city, and we hope to reach a larger number of boys.

Mrs. Harvey gives news from Cairo, June 6th :

It is said that "times are hard" in Egypt this year, and no doubt there is some truth in it, for almost all articles of food and dress have increased in price, and there are a great many calls on us to help the poor. But we could not resist the appeals from India. A great many dollars have been contributed by the missionaries, and many of the native friends have also given to the fund.

Dr. Alexander and his family are to be in Cairo, on Saturday on their way to America. Two of their children have never been in America and the others were so young when they were there that they can remember very little if anything about it. They will no doubt see many things to please them and many that will astonish them.

The smallpox has been very prevalent in some of the villages and towns this year. One of Rev. Sheneodo Hanna's little boys was ill with it, but has entirely recovered. The Egyptians are more afraid of measles, than they are of smallpox. I suppose hundreds of children die every year with measles.

India.

Miss Nannie Spencer, of Lyallpur, says :

I think I never enjoyed Luke so much as these days when I am reading it with two Mohomedan women, whose caste is that of caretakers of the mosque and teachers of the Koran. They live next

door to the mosque. One of them has a class of six or eight children reading the koran, but she always leaves them when I come to give her her lesson, and some of the boys always come and listen to the reading of the Gospel lesson. Both women read in Luke, but the teacher reads better, and so is further along in it; but nearly always each listens to the other's lesson.

Our last missionary meeting chanced to be on a *meila* (fair) day, so we had a good attendance of women from a near village. The Hindu women near by heard the singing, and a number of them came to the house in the city, where the meeting was. They were wonderfully interested in the woman who washed the Saviour's feet. Our attendance for the year averages more than the membership, the reverse of what is usual at home, as are so many things in this country.

Miss Mary Campbell writes from Pathankot:

Last Saturday morning we received the telegram that told us of the death of Mr. McClure. We knew he had been very ill, and yet some of us were not prepared for the sad news when it came. A great wave of sorrow passed over the mission when it was known that we would never again hear Mr. McClure's voice in our homes. Oh, how strong and helpful his words were!

In the afternoon my Bible woman and I went down into the town to visit a wealthy Hindu family. We sat down in the street in front of the large double entrance door and here the women gathered around us until we had perhaps thirty in our audience. I told them of the sad news of the morning, and of our going to take the evening train for Sialkot where the funeral would take place.

One of the first questions asked was, "Are his parents living?" When I said, "Yes," they then wanted to know how long it would be before the word could reach them. "At least one month," I replied. "One month!" they exclaimed, "Oh, how sad that is!" I told them why it was Mr. McClure had come so far away from his own people and country. It was because he had found One who could save him from his sins, Jesus the Saviour.

Their hearts were full of sympathy for the young wife left alone so far from her own loved ones. They know what sorrow is.

A mother sat before me the tears filling her eyes as she thought of her eldest son, a young man of 18 who had died only a few months before and had been carried out through that door to the burning ground. There were widows too, who had tasted many times the bitterness of death in the life of loneliness and separation forced upon every one "whose crown," as they express it, "is removed from her head."

We so longed for them to know the love and sympathy that would be showered upon our dear sister in her severe affliction, and above all the strength and comfort she would receive from her Saviour.

Our poor women of India! "My poor women," I say every day as I go in and out of the homes in Pathankot. Oh, that they may come to our Saviour who can save them from all their sins.

Mrs. Barr adds:

We have been at Pathankot for nearly three and a half months, and have been very much encouraged by the way the people have received us, and the message of Christ's love. They have been exceedingly friendly, again and again, offering to help us in any way they could and as we walk through the town, many are the invitations to "come in and sit awhile."

Our Sabbath-school has increased to over forty.

Some of the heathen are very regular in their attendance upon the Sabbath-school, also at our evening service, and prayer-meetings. I have never seen the heathen women come out so well anywhere. True, they do not like to sit near the men, but we give them a secluded corner, or open a door and let them sit inside the next room, where they can hear very well.

We very much need a church in the city where the people will come even more willingly to our services. At present we meet in our house. We have only four rooms and in one of these our meetings are held.

A Christian Endeavor society has been organized with fifteen members, which meets every Thursday evening. Three other meetings are held during the week, besides a little school for girls every afternoon in our house. The people are very anxious for us to open a girls school in the city. There is a government school for boys here, but none for girls.

Much educational work could be taken up here if there was only the money to support it. Will not some kind friend help us to build a church? We do not wish anything grand, only comfortable and roomy where all may come and hear the gospel.

Miss Susie Young tells of the Women's Presbyterial Missionary Society which met in Gurdaspur in April:

The attendance of both Indian and foreign members and visitors was good. All were hospitably entertained by the Gurdaspur people.

The program as arranged was well carried out. Mr. Gordon gave the address of the first session. His subject, "The Necessity of Bible Study," was presented in such a way as to be most practical and profitable.

The morning session was given up to a discussion of the question, "How can We as Women Assist in Self Support?" Miss Anderson opened the discussion and others took part in the conference. This one thought was made very prominent, that self support must come about as a result of a deeper spiritual life; that we cannot look for a truly liberal spirit until we have the spiritual life which alone can result in the development of this and other graces.

During the convention Miss Anderson gave us a description of the famine district as she saw it a short time ago, and our hearts were all touched by the pathetic account of hundreds dying of starvation. Our year's Thank-offering and some other funds were devoted to famine relief. Miss Anderson's suggestion was to take children and provide for them. The money however was to be sent in advance and expended for food for the children too weak and feeble to travel. Later these children are to be brought to those willing to provide for them. I wish I could reproduce Miss Anderson's talk. I am sure it would touch your hearts as it did ours. But after all is this necessary? If we are ready for God's service, if our hearts are full of his love, we will be ready to respond to his call although we may not know all the particulars connected with the need.

Our Presbyterial has for some time been in reality a synodical organization. Since the Sialkot presbytery was divided into three, arrangements have been made to have organizations in part of presbytery, and next spring the present organization will meet as in reality it is a synodical convention.

Home Mission Tidings.

No part of the Home mission field has more of interest and encouragement than

that located on Puget Sound. A score of years ago it was to most people in the United States an unknown country. The whole country was a dense forest. The waters of the Sound were broken by the Indians rude canoe almost alone. Now about the shores cluster many prosperous cities. A fleet of ships that carry to and from our shores millions of dollars worth of merchandise each month, and mines and farms that bring wealth to their owners, are found.

Since the opening of the trade with the Orient, and especially with the acquisition of our new territory and the discovery of gold in Alaska, Puget Sound has become the center for vast trade, which will continue to grow, bringing many thousands of people to us. The most conservative men to-day, East and West, see that commercially Puget Sound is to rank very high in the near future.

But what about the spiritual problem?

It is not being overlooked by our church. Nine years ago there was not known to be a United Presbyterian on Puget Sound. To-day there is a Presbytery with five congregations and 330 members. The last organized church, Whatcom, scarce half a year old, is already crowded out of the building which it was supposed would do for at least a year. The Presbytery of Puget Sound is an illustration of what can be done by our home mission work in a new field, for it has not been built up by the coming of members from other places. Only a very small proportion of the members had any previous connection with our church.

What is needed now is more stations taken up, more men and city missionaries to keep abreast of the rapidly growing work. There is room for at least ten new men on Puget Sound, and in every one of our cities a city missionary should be provided.

MRS. A. F. KIRKPATRICK.

YOUNG PEOPLE'S DEPARTMENT

Juniors' Special Work for 1900.

The girls school at Sialkot, India, having been placed under the care of the Women's Board, it was decided, at the General Convention at Pawnee, to ask the Juniors of the church to support forty of these girls, which at \$25 each equals \$1000.

This is more than we have ever asked from the Juniors for special work, but not more than they have given in one year. When the Board asked for \$600 for Jhelum bed, they gave \$1,000. When asked for \$800 for Prairie farm, they gave over \$1,000. So we feel confident the thousand dollars will be forthcoming, as nearly every Junior in the church has read Miss Mary Campbell's book telling of the work in this school.

At a recent meeting of the Junior Missionary Association of Allegheny and Monongahela Presbyteries ten societies prompt-

ly pledged the support of eleven girls, with others to hear from. Rock Island J. M. S. was the first to send \$3.00 with the promise of more. Watch for the column on special work in the Juniors' Missionary Magazine.

Send all contributions through the Presbyterian treasurer to Miss Sloan. I will be pleased to hear from any societies wishing to make pledges.

MRS. N. WYLIE STEVENSON, Jun. Sec.
2500 Perrysville Ave., Allegheny, Pa.

Mrs. Stevenson writes that her report, inserted in the July Minutes, was correct up to the time of the Annual Meeting at Pawnee, but that many reports came after. The corrected statistics are as follows:

Total No. societies.....	210
New ".....	17
Members.....	6415

New members	939
Honorary "	504
Total "	6919

CONTRIBUTIONS.

Special work	\$804.33
Foreign missions	852.31
Home "	325.63
Freedmen's "	390.75
Church Extension	31.00
Ministerial Relief	10.51
Contingent fund	94.83
Congregational work	331.16
Thank-offering	863.94
Orphans' Home	19.50
Memorial Hospital	53.00
Home for the Aged	14.00
Miscellaneous	348.27

Total.....\$4109.23

The Mountain Whites of the South.

Extracts from a paper on this subject by

Mrs. LIDA ARCHER, Cedarville, O.

Near Ashville, N. C., under the care of the Woman's Board of the Presbyterian church, is the "Ashville Farm School for Boys." I spent seven weeks among the

The workers in this school are laboring nobly for these mountain boys. An earnest woman came to me one evening after prayer-meeting and said, "I knew a long time ago the Lord had called me to some work away from home, and I never knew until last year what it was." What was it, do you ask? Only teaching the boys to cook, and in her sweet winning way also teaching them the way of life. And so with each one. "All for Christ" seemed to be their watchword. The boys are taught to seek first the kingdom of God.

The course takes them through the common school branches with a few of the high school studies. The Bible is a text-book always, and each recitation is opened with prayer. Of ten graduates only one went away this spring without giving his heart to Christ. The boys are also taught all the details of farming, gardening, dairying, poultry raising and carpentering, and all the work inside the building. There are 102 boys in the school. Over one hundred



Boys' School in the South.

boys in this mission school, and I could not help thinking that God has indeed blessed this place with wondrous beauty and placed this school in it, surrounded by mountains with their varying tints, and on all sides, growing in wild profusion, the bright, star-like azaleas, with its delicious fragrance, the laurel with its great clusters of flowers, and snowy whiteness, and later the great bunches of beautiful rhododendron. Is it not the place to teach boys the love of Him who was called the Rose of Sharon and the Lilly of the Valley?

and fifty had to be turned away this spring for want of room.

And what of the boys? Most of them come from mountain homes where they do not have the necessities of life, and no educational advantages. Many of them are tall, fine-looking boys, who make rapid progress in their studies, and earnest workers for the Master. And the girls have not been forgotten. They have an Industrial Home in Ashville which accomodates 115 also Normal and Collegiate departments with room for 225, and some at other points.

The Board has 31 day schools under its care. I visited one of the teachers of a day school.

They are in the midst of a forest with no neighbors near; only two sisters. Their life is such a busy one that they have no time to get lonely. Within a few steps of them is a neat little chapel (where they now have preaching twice a month), and a mission building. They visit the homes far and near, and with their little acts of love gain the confidence of the people and gather in the children, who once having seen the need are very anxious to learn. I was told of one little girl who came two miles to school in her bare feet over the frozen ground and ice.

How few of these schools there are, and how great the need for more!

The Lost Coin.

"Well, I do not know much about it, of course; but it does seem that all one gets out of a missionary meeting is give, give, give. I get so tired hearing about it, and hearing women tell about how they get their missionary money—they 'made mince meat' or they 'made pickles' or they 'did the washing.' Now, last fall, just before the Praise Meeting—when was it? I believe in October or November—Mrs. Wilson, who lives next door to me, and has had the same washerwoman for years (she comes to her on Mondays), concluded that she wanted to give something to the Praise Meeting; so Saturday night she sent word to Lucy that she need not come on Monday, for she was going to do the washing herself. It was too late for Lucy to get another washing to do, for she had always saved Monday for Mrs. Wilson; so she had no work and was behind with the rent. Mrs. Wilson had the headache and the backache, and was cross as she could be all day Tuesday, and seventy-five cents went to the Praise Meeting; but I contend that Mrs. Wilson did not give it at all; poor Lucy gave it; Mrs. Wilson gave the backache."

Mrs. Downey rocked harder and harder with every word of that long sentence, and the new minister's new wife looked puzzled and embarrassed as she listened. It was a beautiful spring day; the soft south wind blew in the open window, and through all the confusion of mind brought about by that complaint of her visitor, she sang under her breath the words of a dear little poem she had found at her plate that morning with a bunch of violets—she had the violets at her throat now—and every soft little breeze which wafted the sweet odor

seemed to repeat,

"I send you a breath of spring, my dear,
And the pulse of a warm sweet day,
Though the wintriest morning in all the year,
May frown from your skies of gray."

Then she said gently, "I fear I do not understand you Mrs. Downey; do you not have a regular amount that you give to missions as well as to other benevolences?"

Mrs. Downey's rocker moved more slowly as she said: "No, I don't, I'm not a rich woman, Mrs. Evans, and I can't be giving to everything that comes along—I have some duties to my family."

"Yes; what a comfort it is that the Lord is willing to take and bless the littles we can give as well as the larger gifts of our friends. I have always been so thankful to my mother for teaching me to lay aside one tenth of everything I received, for the Lord; it does solve so many problems for us," then, changing the subject; "I received a picture from a friend today, a copy of Millais 'Parable of the Lost Coin,' and handing the picture to her caller she said, 'How the candle light shows the intentness of the face as she searches with broom in hand for that one lost piece of silver.'"

Mrs. Downey looked long and earnestly at the picture, then with a quizzical little smile she said, "I wonder if it was the Lord's tenth that was lost."

Again Mrs. Evans looked puzzled but answered gently: "At any rate she was greatly rejoiced when she found it. We have great reason to rejoice when we find that we have some of the Lord's money in our care;" adding, as Mrs. Downey rose to go: "I wish you would think again about the meeting. I would be so glad to have you sing,—it is one of the ways to give; you know if your tenth is used before you reach the missionary society you can give your voice and your presence."

Mrs. Downey's farewell smile was a peculiar one, and as she walked up the street she thought to herself that the new minister's new wife had some very queer notions. She had fully made up her mind that she would not go to the meeting and so when Wednesday came she hoped it would rain but the sun shone beautifully, the flowers were budding, the birds gaily singing and building their nests. A niece had been promising to spend the day with her, and all the morning she hoped she would come, for then of course she would stay at home to entertain her; but noon time came, one o'clock came and no visitor. About half past one the bell rang, and at the door stood a round, roly-poly, brown-eyed boy with a note. It read: "Dear Mrs. Downey do not fail to come this afternoon. We need you."

So there seemed to be no way out of it and she went. The meeting was just like many others she had attended—nothing new, nothing startling.

When Mrs. Evans talked she spoke again about the "Lord's Tenth" just as though everyone were faithfully following out that plan; she seemed to think it the only way to do; and all the time with her mind's eye Mrs. Downey could see that woman in the candle light, searching for the coin.

When the basket was passed for the collection Mrs. Downey noticed how many of the ladies put in envelopes; but she—well she had forgotten her purse so she did not put in anything at all; she was a little bit ashamed too, and said to herself, "I must have lost the Lord's piece this time," but she comforted herself with the thought that she would give it to the treasurer some other time.

But alas, how our plans are changed! When she reached home she found a card from a friend who announced that she was to arrive at 5:30 to make a visit and so the next few weeks were occupied with that. The missionary meeting was forgotten until the very day for the next gathering when a note again came from Mrs. Evans asking her help. The friend said: "How nice that I am here to visit your meeting. I have cared so much more for missions since I visited Alaska. Five of us in our society are paying a scholarship at Sitka with a part of our Tenth."

Mrs. Downey said never a word for she was too surprised. She had been a church member for years, while this friend, who, as she knew, had not been very long serving under Christ's banner, yet seemed to have stepped ahead. She said to herself: "I know that these scholarships are at least \$500.00 each, perhaps \$75.00—and she said five of us with part of our tenth, more than \$10.00 apiece for Home Missions; and I know she is not wealthy either. Dear me!"

Mrs. Evans that afternoon talked very simply and earnestly about the many ways of getting money for missions; of suppers and entertainments; and then said; "Have not some of us lost the Lord's coin? Have we not so hidden it with the dust of our own selfishness that we hardly remember even that He has coin in our possession?"

Then she passed among them all that picture and simply said, "Let us light the candle and search for it."

That very night Mr. Downey gave to his wife the amount of money for the running expenses of the house; they called it her allowance, and she half jokingly said; "Harry I am going to try the tithing plan and put

aside one-tenth of this every week for special work."

He looked surprised and amused, but said, "All right." So into an especially dear little box it went, and when the next missionary meeting time came, from that box the money was taken for her envelope.

She was startled to see how much it was, and she was startled to think how many years had gone by while she had allowed the Lord's tenth to be lost and had not even searched for it, but had grudgingly given to Him what she had "left over" when her own wants were supplied.

It was not Mrs. Downey's gift to be able to talk in the meetings. Though she knew that her feelings had greatly changed and though she went regularly to the meetings, and though she sang as never before and touched many times the hearts of others because her own was so full of love and tenderness, yet she said nothing about it. All the time, though, the little box was receiving its share each week.

In September she was called south to the bedside of an invalid aunt, and for weeks she was kept so busy that heart and hands were full.

A quiet dark-eyed girl about eighteen years old came in to assist her every day and she found that she was a graduate of the Presbyterian Industrial school. As they sat together during these long evenings she became very much attached to Lodusky, and little by little the story of her life was told. One of eleven children, neither mother nor father able to read or write, she had never heard of God's love till she went to school. She spoke of how she found her Savior and how she had told her parents of his gentleness and love.

Mrs. Downey's eyes were dim many times as she heard the longings of that simple heart expressed. Lodusky was so much interested because they were to have a little church of their own, and she told of their struggle over finances. When the day came for the dedication of this new church home it was bitter cold, the thermometer had traveled down below zero, and it was so unusual no one was prepared for it. Mrs. Downey said, "It is too bad, for of course no one will be out;" but when Lodusky came in at noon she told that there were a great many out; some of the men and women walked from three to five miles; one woman's cowhide shoe was frozen to the stirrup and had to be loosened with a block of wood before she could get off the mule she was riding, her foot having been wet in the deep fords, but she was so glad to have a church to belong to, so glad her husband had changed from

'sarvin' the devil!" and Lodusky's brown eyes shone as she said, "And oh! Mrs Downey, just to think it all came about from a missionary meeting." Then she told about the missionary circle in the school that met and prayed every month, and how Miss G—from the north was working all through that part of the State, and missionary societies were sending money to her, and how this little church was one result.

The girl was so eager that her eyes glowed and her cheeks grew pink as she talked; and Mrs. Downey remembered that sentence "A missionary meeting is nothing but give, give, give."

She looked out of the window and shivered, for the wind whistled and it was so cold; she thought of walking five miles to church poorly clad; then she gave herself an impatient little shake and went to the dresser and looked into that box with the Lord's tenth in it.

It was pretty well piled up, and yet she had given more into the church collections than ever before, she had several times given Lodusky something for the mission box at the school, she had regularly sent each month something to Mrs. Evans, and the Tenth box was not empty.

One morning in the early spring you might have seen Mrs. Downey again seated in Mrs. Evans' parlor, and again the breath of sweet violets was in the air, and as she looked at the picture of the "Lost Coin" in its plain gilt frame on the mantel, she said with a little sob in her voice; "Mrs. Evans on that

cold Sabbath last February, without any candle but the shining face of Lodusky, I found my lost coin,—the coin which my Master has given me to use for Him. I want my friends and neighbors to hold the next missionary meeting with me, that they may 'rejoice with me for I have found the piece that was lost.'"

MRS. F. F. MCCREA. in the *Home Mission Monthly*.

Suggestions from Student's Missionary Campaign Library.

FOR SEPTEMBER MEETING.

"Korea and the Stranger within our Gates." From the "Students' Missionary Appeal:"

1. "The Influence of Missionary Work Upon the Life of the Koreans," by Rev. D. L. Giffen. p. 361.

2. "The Needs of Korea," by Rev. J. S. Gale. p. 364.

3. Questions and Answers about Korea. p. 366.

4. "Confucianism," one of the religions of Korea. p. 35.

From "Missionary Expansion since the Reformation" Buddhist Lands, p. 159. A map of Korea. p. 131.

From the "Growth of the Kingdom of God:"

1. "What is being Done for the Stranger within our Gates" p. 222.

2. Some of the Strangers. p. 143.
C. M. DAVIS.

FROM Month To Month.

Board of Directors.

The regular monthly meeting was held Tuesday, June 5, 1900. Mrs. E. M. Hill presided and conducted devotional exercises, the President being absent on account of sickness.

The Board was re-organized. The retiring officers, secretaries of departments and Juniors' Magazine Editorial Committee were re-elected for ensuing year.

The quarterly financial statement of the Women's Missionary Magazine, closing April 31, was submitted and approved.

Total Thank-offering reported by Treasurer, \$22,463.73; expenses of Thank-offering committee, \$368.43. Amount paid in for sale of leaflets, etc. \$104.87; total amount

designated, \$2,696.33, leaving \$19,398.97 after expenses and designations are taken out, which was divided as follows: Foreign, \$10,000; Freedmen, \$5,000; Church Extension and Parsonage, \$1000; Balance, \$3,398.97 to Home and Indian missions.

The Thank-offering secretary has ordered boxes for the Twentieth Century \$75.000 Thank-offering.

The Foreign Board is willing to transfer the Sialkot Girls' School to the women of the church. The cost will be about \$2000 annually.

The Church Extension and Parsonage secretary was unable to be present on account of the sickness of her daughter. A full report of this department was sent in

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

by the secretary, showing the correspondence has been faithfully kept up. Applications for four Parsonage loans were submitted, all of which received favorable consideration.

Home secretary received reports from Good Hope Mission, Pittsburg, Moline, Colfax, Seattle, Warm Springs, Simnasho, Detroit, and Messiah Mission, Chicago.

Freedmen's secretary reported that arrangements are being made for transfer of farm to the newly appointed superintendent Mr. N. B. Cotton.

Action was taken to continue the support of teachers of Industrial work at all the stations as formerly, except that Canton Bend takes the place of Summerfield. Miss Lena Haley was appointed sewing teacher at the new station, Bristol, Tenn.

Report from Juniors' Missionary Magazine Committee and a partial report from the Junior secretary. Other reports were not heard for lack of time. An adjourned meeting will be held Tuesday, June 19.

Adjourned meeting held June 19, and the regular monthly meeting, July 3, opened with the usual devotional exercises, the president, Mrs. Annie R. Herron, presiding.

Items of expense of Girl's Boarding school at Sialkot, India, as given by missionaries, amounted to \$2,055. The Foreign secretary has been receiving numerous letters from societies and individuals pledging support of pupil in Sialkot school at \$15 per annum. This amount is not sufficient. Mrs. Reid will ascertain as soon as possible the amount necessary and notice will be given of the required amount.

The present arrangement for sailing of out-going missionaries will be about last of August or first of September.

Dr. S. E. Johnson and her assistant, Miss Moran, will sail for England August, 11, where they expect to remain one month.

Home secretary received reports from Miss Wishart, Miss Barnes, Miss Beaton, Mr. Chalmers. Action was taken to continue the support of Messiah Mission, Chicago, another year.

Freedmen's secretary presented final report from Mr. Oliver as superintendent of farm. The kind feelings and good wishes of the Board go with Mr. Oliver to his new field. Mr. N. B. Cotton succeeds Mr. Oliver as superintendent of the farm.

A request for a parsonage loan received favorable consideration.

The Junior secretary reported two new Junior missionary societies, Thornville and Cambridge, Ohio.

The new Thank-offering boxes, for Twen-

tieth Century offerings are ready. The secretary is busy sending them out to societies.

Monthly report submitted from Literature secretary and Juniors' Missionary Magazine.

Treasurer's receipts from 15 of April to close of month, \$2694.97, which includes a bequest of \$476.62 from the estate of Jane B. McDougal, Salem, N. Y. to be used for Foreign missions.

All famine money received to July 1st, \$5068.41, has been forwarded to the treasurer of India Mission Association.

Mrs. R. M. Russell sent greetings to the Board from Mercer, Pa. June 19, by telegram as follows: Third Epistle John, 2, 13, 14; Dent. 10: 15.

M. JENNIE STEVENSON, Sec.

Presbyterial Societies.

Colorado.

The Eleventh Annual Convention of the W. P. M. S., of Colorado presbytery was held in the United Presbyterian church, Greeley, Colo., April 10th and 11th, 1900.

The President, Mrs. F. A. Bissell, being absent, Mrs. J. H. Dodds, 1st Vice Pres., opened the meeting, with a praise and Thank-offering service, after which a most interesting and vivid address was given by Rev. A. W. Jamieson, of Loveland, emphasizing the command, 'Go ye into all the world and preach the gospel to every creature.'

Wednesday morning session opened with prayer and praise service, conducted by Mrs. M. E. Garrett, of Loveland. 14 delegates responded to roll call. Mrs. K. M. Brown, of Greeley, reported the Junior work, and expressed the wish that every society would have a Junior organization to report, at the meeting next year. The Literature secretary, Mrs. J. M. Loveland, reported an increased number of Magazines taken. The Thank-offering Secretary reported the total amount of the offering as \$223.50. The reports of the various local societies showed a marked increase of membership, and a greater interest in missionary work. A paper, "Reflected Light," by Mrs. J. H. Taggart, of Denver, was listened to with intense interest. "The Messiah Mission," by Mrs. A. D. Martin, of Loveland, and the "Relation of Temperance to Missions," by Mrs. W. A. Monks, of Pueblo, and read by Mrs. J. A. Ross, were both excellent and presented our duty to us in a very clear and forcible manner.

"The Need and Value of Medical Missions" was presented by Mrs. Josiah Work, of Greeley, in a touching and highly interesting way. An encouraging letter was read from the new society at Canon City.

Officers elected for the coming year: Pres., Mrs. J. H. Taggart, Denver; 1st Vice Pres., Mrs. A. A. Ferguson, Loveland; 2nd Vice Pres. and Treas., Mrs. J. G. Quay, Denver; Rec. Sec., Mrs. S. R. McLaughlin, Canon City; Cor. Sec., Mrs. J. R. Gordon, Pueblo; Junior Sec., Mrs. K. M. Brown, Greeley; T. O. and Lit. Sec., Mrs. J. M. Cunningham, Canon City.

A joint resolution of W. M. S. and the Y. P. C. U. to the American Commissioners of the Paris Exposition asking them to use their influence and all honorable means to secure the closing of the American exhibit on the Sabbath was adopted; also a resolution expressing gratitude to the Greeley chair for the delightful way in which the melody

of the grand old psalms was brought out.

Meeting adjourned to meet in Pueblo April 1901. Those who braved the elements to attend this meeting felt amply repaid for all the discomfort in getting there, by the royal welcome, and hospitality shown them by the Greeley people.

MRS. J. R. GORDON, Cor. Sec.

Pittsburg.

Pittsburg Presbyterial W. M. S. met in annual session at Pittsburg, Kans., April 4th, 1900, the president, Mrs. Rev. Elliott, conducting devotional exercises.

Resolutions were adopted on saloon extension and ordered to be forwarded to the proper authorities at Washington, D. C.

Officers elected for the coming year, as follows: Pres., Mrs. Rev. J. H. Elliott, Beulah, Kans.; Vice Pres., Mrs. Dr. J. W. Long, Springfield, Mo.; Rec. Sec., Miss Jennie Bogle, Pittsburg; Cor. Sec., Mrs. O. S. Johnston, Pittsburg; Treas., Mrs. Mary B. Burns, Beulah.

Afternoon devotions were led by Mrs. Rev. Elliott, subject, Responsibility of Not Doing. Mrs. Lanyon, from the M. E. church, Mrs. Mitchell, from the Presbyterian church and Rev. Ormsted, of the Congregational church, extended greetings. Mrs. O. S. Johnston responded in appropriate words.

Symposium on a needy world—A rich Redeemer.

1. What are Its Needs? Beulah Society, by Mrs. Dr. Tibby. How Can We Meet Them? Chetopa, by Mrs. McKinght.

2. A Redeemer Rich in Love; Pittsburg, by Mrs. Dr. Blair. A Redeemer Rich in Patience; Siloam Springs, Mrs. Rilla Crawford. A Redeemer Rich in Mercy; Springfield, Mrs. Dysart.

Dr. J. P. White addressed the Association on Condition of Women and Girls in Egypt. Letters were read from Miss Campbell and Miss Lawrence, India. Miss Harris, of Siloam Springs and Miss Ferguson, of Beulah, gave some missionary incidents. Mrs. Curran read a paper, prepared by Miss Grace Long, one of our teachers in our mission, Chase City, Va. All papers and talks were prepared with care and were of a high order.

At 7:30 p. m., Pittsburg choir furnished some music, and after the usual opening exercises, Rev. J. H. Gibson introduced Dr. John P. White, the speaker of the evening, who ably addressed the audience on Evangelical, Educational, Medical, Itineracy and Zenana Work in Egypt.

The sessions throughout were instructive, interesting and impressive. We all felt we had many reasons to rejoice and be thankful and went home with good resolutions to extend the Master's kingdom as best we could in our respective fields.

JENNIE BOGLE, Sec.

(For other Presbyterials see third page of cover.)

Miss Annie Wylie.

The W. M. S. of the 1st U. P. Church of Vandergift, Pa., wish to place on record a tribute of love to the memory of Miss Annie Wylie, who fell asleep in Jesus on May 18, 1900.

In her death we have lost an honored and efficient President, who has left an example worthy of imitation.

We extend our sincere sympathy to the bereaved ones and commend them to the Saviour in whom she trusted.

MRS. A. M. STEWART,
MRS. S. M. MCGAHEY, } COM.
MTS. M. W. FINDLEY,

Mrs. Charles Lockhart.

Another choice spirit has been received into the innumerable company before the throne who cry "Holy, holy, holy, Lord God Almighty," and it be-

comes our sad duty to place the name of Mrs. Chas. Lockhart on the growing list of "Crowned Ones."

To those who did not know her it is scarcely possible to give any conception of the charm of her queenly bearing and gracious manner, which attracted every one with magnetic power and which, because of her Christian spirit, was exercised only for the glory of her Master whom she loved and served.

Although enfeebled health detained Mrs. Lockhart in her home most of the time, she was not wholly separated from participation in the Lord's work, and her prayers and alms given in such rich abundance have gone up before Him and have been owned and blessed, so that no human pen may record the number of poverty-stricken who have found relief at her hands, the heart-sick and weary who have found solace and rest in her beautiful home, the weak institutions and organization that have been strengthened and supported by her bountiful provision, and the innumerable smaller channels through which she was always glad to send cheer and comfort.

We, the members of the United Presbyterian Women's Association, wish to acknowledge with grateful hearts our appreciation of her loving interest in our three branches of work, and of the liberal gifts bestowed from year to year; and as more things are wrought by prayer than the world dreams of, we would fain believe that much of the blessing of God that has come upon our efforts has been granted because of her effectual, fervent prayers.

As a life director and as a friend we shall miss her, but shall ever praise His name for her beautiful life and the memory which it is ours to cherish.

We rejoice with her bereaved husband in the blessed hope of a happy reunion, and would commend sons and daughters to Him who comforts as a mother, praying that they all may follow on in the shining path she trod so well.

With work well done, pain and weariness, trial and sorrow gone forever, who can picture the exultant joy with which she joined the heavenly throng on the evening of March eighth nineteen hundred.

"The redeemed of the Lord shall return and come with singing unto Zion: and everlasting joy shall be upon their heads: they shall obtain gladness and joy: and sorrow and mourning shall flee away."

COM.

Miss Annie S. Lambie.

The United Presbyterian Women's Association offer the following tribute to the memory of Miss Annie S. Lambie.

Death has again entered our ranks and this time has claimed Miss Annie S. Lambie, daughter of Mr. and Mrs. John S. Lambie, of the Eighth Church, Pittsburg. Miss Lambie was but twenty-two years of age, with a bright, happy disposition, a lovely face and a desire to serve her Lord at all times. She was a life member of this Association and took a keen interest in all phases of its work. We looked forward to the time when she could take an active part with us, knowing that she would bring to it the enthusiasm and zeal which it needs. But "in the fullness of time," God took her and while we are disappointed and sad, we know our Heavenly Father always deals with us wisely and lovingly, and we bow submissively to His will.

COM.

Mrs. Jane Walker Lockhart.

Testimonial in loving memory of Mrs. Jane Walker Lockhart, by the Women's Missionary Society of the Sixth United Presbyterian church, Pittsburg, Pa.

Saddened by our bereavement in the death of a

beloved member, Mrs. Jane Walker Lockhart, who passed from this life March 8th, 1900, yet rejoicing in the glorious hope of the Gospel which she shared with us, we, the members of the Women's Missionary Society of the Sixth United Presbyterian Church of Pittsburg, do record this testimonial of love to her life and character.

1. As a member of our Society, her life was a helpful ministry to us in its sweetness, faith and hope; and though she was hindered by protracted illness from active participation in our meetings, we ever felt that her heart was linked with ours to our common Master, and that her desires were ever in accord with ours in prayer and effort for the advancement of Christ's kingdom.

2. In her regular and most liberal contributions to the work of the Society, we had indisputable evidence of her fidelity to the missionary command of our Saviour, and unfailing proof that her life prayer to God was, "Thy kingdom come. Thy will be done in earth as it is in heaven."

3. While our hearts are unspeakably saddened by her loss, we realize the deeper shadows of grief in which those must sit who now miss the light of her smile in the home, and the cheer and strength of her fellowship as wife and mother; and therefore extend to them, by this testimonial, our deepest sympathy and loving regard, praying that the "God of all comfort" may minister His consolations, and that love may look hopefully to the resurrection morning when "those who sleep in Jesus will God bring with Him."

MRS. WILLIAM CAMPBELL, } COM.
MRS. R. M. RUSSELL.

Mrs. Mary Weaver.

Died, at the home of her daughter, Mrs. L. H. Smith, on June 4th, 1900, Mrs. Mary Weaver oldest member of the Women's Missionary Society, Buffalo congregation, Slate Lick, Pa.

Mrs. Callie McKee.

Died, at her home, Slate Lick, Pa., May 12, 1900, Mrs. Callie McKee, a member and faithful worker of the W. M. S., Buffalo Congregation, Slate Lick, Pa.

Mrs. R. E. Hutchison.

The Women's Missionary Society of Mansfield, Ohio, desire to place on record a tribute of respect to the memory of Mrs. R. E. Hutchison, who died March 7, 1900.

God has again entered our society and taken our youngest member. Since coming among us only three years ago she had by her kind, genial and friendly nature endeared herself to us all, ever ready and willing to do her part in every good work.

While we mourn her loss as a Christian worker we would not complain, but say, "Good is the will of our Lord."

May we who remain be admonished by these frequent death angel visits to be more faithful and watchful that we may be ready when the Master calls for us.

We deeply sympathize with the bereaved young husband and dear little babe of only three months and commend them to the loving care of Him who doeth all things well.

By order of Committee.

MRS. JAMES BLAKELY.

The L. M. S. of West Kortright U. P. church record with sorrow the death of the oldest member of our society, Mrs. James Blakely, who died April 2, 1900, in the 87th year of her age. She was the daughter of Rev. William McAuly, who for

more than half a century was pastor of Kortright, Pa., U. P. church.

Resolved, That in her death our society has lost a faithful and devoted member, willing at all times to do what she could. She had been in feeble health for some time, and was never permitted to meet with us excepting when the society met in her own home, and never once did our society meet that her dues were not sent in.

Resolved, That we as a society desire to be admonished by this providence of our mortality; that we too are passing away and the night of death is approaching. Let us gird on the armor and work while it is day, trusting the promise that those who are faithful unto death shall have a crown of life.

Resolved, That we tender our heartfelt sympathy to the son and three daughters of our departed friend, and commend them to the great Comforter who alone can heal the sorrowing heart.

MRS. R. SCOTT,
MRS. J. STUART,
MRS. R. C. SANDERSON. } COM.

MRS. AGNES CURRIE—MRS. ISABELLA CLARK.

Resolutions by the W. M. S. of Lyndon, N. Y. on the death of Mrs. Agnes Currie and Mrs. Isabella Clark.

WHEREAS, It has pleased the Almighty to remove from us two sisters in Christ and worthy members of our society,

Resolved 1. That we, as a missionary society, recognize the beauty of their Christian character and consistency of their lives. The former was one of our charter members. She was one of our faithful ones, ever deeply interested in the success of our society, willing to do what the Master had for her to do. Her memory will be an inspiration to each and all of us. The latter, although for the last few years removed from our midst, yet while connected with us proved herself a worthy consistent member.

Resolved 2. That we extend to sorrowing friends our sympathy in their bereavement and commend them to the grace of God which is alone able to comfort and sustain.

Resolved 3. That although we grieve at our loss yet we rejoice in their gain and take this as an admonition from the Lord "To work while it is day."

MRS. MARGERY CAMPBELL,
MRS. JAMES SCOTT,
MRS. MARY W. LITTLE. } COM.

MRS. REV. W. P. WHITE.

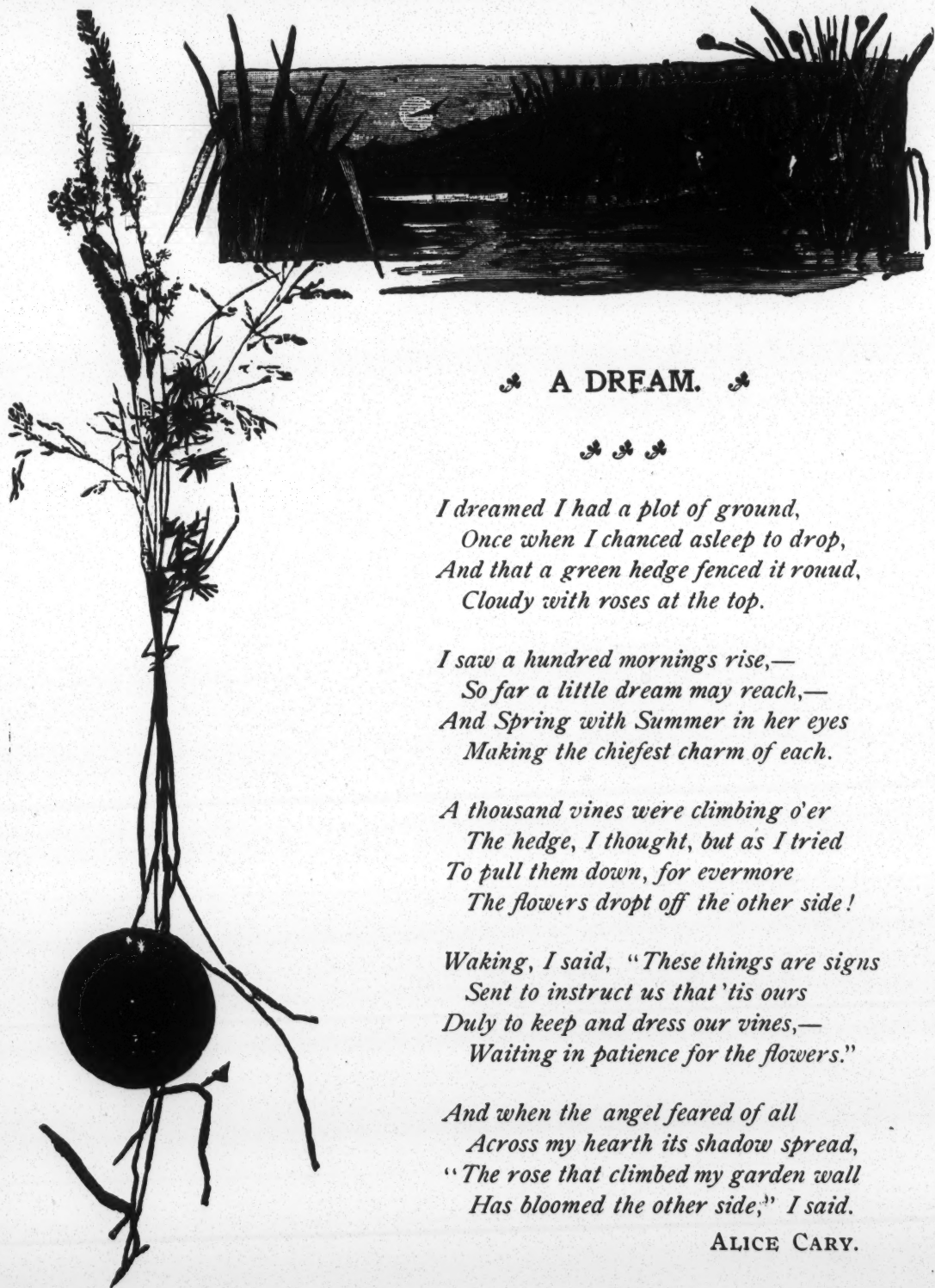
The Ladies Missionary Society of the United Presbyterian church of Indianola, Iowa, has been called to mourn the loss of Mrs. White, our loving Christian co-worker whom our heavenly Father called to the mansions above on February 24th, 1900.

Although a sufferer for four years yet she bore it patiently, with a Christ-like spirit. We were permitted to enjoy her companionship for only a few years, yet in that time we learned to love her as a sister, and to know her as one who loved the House of God, and the place where his honor dwells.

Death sunders the closest ties remorselessly, the silent city is peopling fast, the world somehow seems a lonelier place as we grow old; yet here is a sweet consolation in loving friendship broken by death: "O Death, where is thy sting; O grave, where is thy victory?"

We commend the bereaved husband, our Pastor, the motherless boy, the aged father, the sister and brothers to a God of love and pray that the gracious presence of the Comforter may abide with them. May God's richest blessings be theirs, is our prayer.

COMMITTEE.



❖ A DREAM. ❖



*I dreamed I had a plot of ground,
Once when I chanced asleep to drop,
And that a green hedge fenced it round,
Cloudy with roses at the top.*

*I saw a hundred mornings rise,—
So far a little dream may reach,—
And Spring with Summer in her eyes
Making the chiefest charm of each.*

*A thousand vines were climbing o'er
The hedge, I thought, but as I tried
To pull them down, for evermore
The flowers dropt off the other side!*

*Waking, I said, "These things are signs
Sent to instruct us that 'tis ours
Duly to keep and dress our vines,—
Waiting in patience for the flowers."*

*And when the angel feared of all
Across my hearth its shadow spread,
"The rose that climbed my garden wall
Has bloomed the other side," I said.*

ALICE CARY.